



ABUSE OF WORKING CHILDREN AND ITS IMPACT ON THEIR MORAL JUDGEMENT AND VALUES

ABSTRACT

T H E S I S

SUBMITTED FOR THE AWARD OF THE DEGREE OF

Doctor of Philosophy

IN

PSYCHOLOGY

BY

DAUD SABIM FARUQUIE

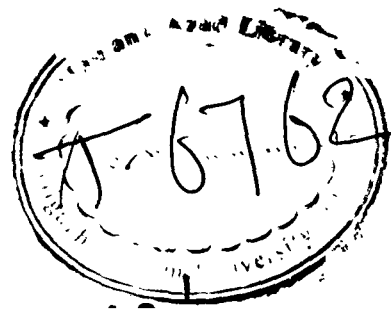
UNDER THE SUPERVISION OF

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DEPARTMENT OF PSYCHOLOGY
ALIGARH MUSLIM UNIVERSITY
ALIGARH (INDIA)

2002

THESIS



ABSTRACT

The topic of the present research is "Abuse of working children and its impact on their moral judgement and values." Child abuse is a complex widespread phenomenon and has detrimental effects at physiological, social and psychological levels. Workplaces generally represent environment where physical, sexual and economic abuse of child workers occur frequently. This bruises them psychologically and may hamper their normal personality progression during the crucial years of development.

Development of moral judgement is one of the most important aspects of development because it paves way for morally motivated behaviour. Internalisation of moral concepts is expressed in the form of moral practice. The individual's personal values also play a role in giving direction to the individual's behaviour in the society.

In order to study the impact of abuse on moral judgement, on moral practices and on values, two groups were taken up for study namely, abused working children and non-abused working children from amongst children employed in various non-organised settings of Aligarh city.

Eleven research questions were formulated which probed into the impact of abuse on moral judgement, moral practice and values, taking into consideration age, gender and severity of total abuse.

The sample of the study consisted of 250 subjects drawn from the child labourers who represent very low socio economic strata. 125 of these were those who fall in the category of abused children and the remaining 125 were those who were non-abused children. Method of purposive sampling was followed to draw out this sample. To measure the development of moral judgement, Moral Judgement Test developed by Silliman and Verma (1968) was used. No appropriate scale to measure children's actual moral practices and their values were available. Therefore, the investigator developed measures in the form of questionnaire, using the rational-therapeutic approach. To assess and evaluate details of abuse, "National Incidence Study Data Form" constructed under "National study of the incidence and prevalence of Child Abuse and Neglect", NCCAN, U.S. Department of Health and Human Services was adopted and modified according to the lifestyles of working children. Subjects were contacted either at their work places or their living places. Questionnaires were administered individually in the form of interview schedule.

Non-parametric methods were utilised to analyse the data. To test the significance of difference between the groups Mann-Whitney U and Chi-Square were used according to the requirement of the data.

The main findings of the study are:

- There was significant difference between abused and non-abused children on moral judgement, moral practice and values.
- Abused children were found inferior on all three factors as compared to non-abused children.
- Gender differences within the groups were found.
- Age played a role in moral judgement in the sense that moral judgement became better with age.
- Severity of total abuse did not affect moral judgement and values but influenced moral practices.
- Physical abuse was found to have a particularly greater detrimental effect on moral judgement and actual moral practices of working children.

While carrying out this research, the investigator experienced that knowledge regarding the impact of abuse of working children would be greatly enriched if qualitative data in the form of narrative would be forthcoming. Complexities could be probed with finer analysis, permitting contemplation of appropriate interventions.



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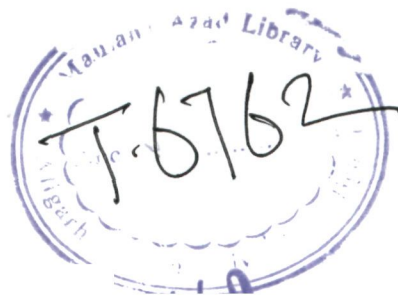
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Dated.....

CERTIFICATE

This is to certify that Mr. **Daud Salim Faruque** has carried out his research entitled, “**Abuse of working children and its impact on their moral judgement and values**” under my supervision.

It is further certified that his work is an original piece of work and is fit for submission for the award of Ph.D. degree in Psychology.

Professor (Mrs.) Hamida Ahmad

10.11.2002

THESIS

Dedicated to:

The hapless working children of India

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Acknowledgements

Just as a beautiful pearl is created inside an oyster out of a grain of sand, likewise this research endeavour is the outcome of grains of feeling and ideas regarding suffering humanity which helped awaken ideas and create this work. I express my profound gratitude to my teacher, mentor, motivator, source of inspiration and research guide Professor (Mrs.) Hamida Ahmad, who instilled in my mind the idea of this research which acted like a grain of sand and the outcome is in our hands.

I am deeply grateful to my teachers especially to Professor Qamar Hasan for giving me statistical understandings, Professor Shamim A. Ansari, Chairman, Dept. of Psychology for his affectionate support and Professor Akbar Husain for help in developing questionnaire.

This research study could never have seen the light of the day without the co-operation of those child labourers who participated in this research. I thank them from the depth of my heart. I also thank to the spotters who volunteered for this research by locating abused children and making it possible that they become my subjects.

I wish my sincere thanks to Ms. Mah Seema Masood, Director, Centre for Adult and Continuing Education, A.M.U. and the members of "World Vision" the NGO for helping me get access of target group and collecting the data. I also thank to Dr. Parvaiz Talib, Director, Coaching and Guidance Centre, A.M.U. for his encouragement and intellectual inputs.

I also thank to Prof. Meera Verma, University of Allahabad, Prof. T. S. Saraswathi, M. S. University, Baroda, and Dr. Carol Lupton, Director, SSRIV, U.K. for providing me relevant literature and extending their kind support.

My relatives have been real support at various junctures of this research endeavour. My sincere appreciation goes to Mr. Hussam Haider for his thought provoking ideas, Mr. Jaleel A. Faruqui for his moral and intellectual support and Mr. Mohammad A. Faruqui and Dr. Ghazzal Khursheed for providing me useful research material.

I am thankful to the staff members of Department of Psychology especially to Mr. Aqeel Ahmad, Lab Assistant and Mr. Shariq Ahmad, Seminar Librarian for their earnest co-operation.

I was benefited with a unique nature of support from my friends and research colleagues. Many times they seriously discussed the issue of child abuse, which generated some enlightening research ideas. I am fortunate to be friend of Dr. Azeem, Nasir Ali, Dr. Reshma Siddiqui, Shabana Khan, Shamim Bhat, Allam, Iram, Mohsin Aziz, Abdul Quadir and Yousuf Rizvi. The warm sense of humour of Deepshikha, Huma and Ashrita Ezekiel was an added advantage and acted like a remedy to ease off the work stress.

A word of gratitude goes to my family members whose love, patience and understanding have enabled me to achieve this milestone.

At the end, I thank to Almighty for giving me courage and strength to conduct a challenging research and to accept my services for the destitute, languishing in servitude and misery.


(Daud Salim Faruque)

Chapter: 1

Introduction

From times immemorial, the exploitation of weaker sections of society by the powerful has been the order of the day. Poverty is the central and inevitable theme of life of the weak and disadvantaged. To survive and to make both ends meet so many compromises have to be made, including the unimaginable compromise of sending their small children to work. The children's work force in India is a formidably large group and all amount of legal strictures have not been able to curb it except to some extent in the organised sector. The non-organised sector is manned to a very large extent by children. Whether this should be so or not be so is a different issue, but it is a painful reality, which not only exists, but is going on unbridled in the present scenario. A large number of issues and problems emanating from it are of deep concern to the psychologists and to all who feel that equity and justice are hallmarks of human existence.

The phenomenon of 'working children' is most widely observed in underdeveloped and developing societies. Phadke (1968) states that child labour refers to "employment of children in gainful occupations away from their family in return for wages." This definition distinguishes *employment* from the participation of the child in family occupation in order to learn it.

The author goes on to point out that, it is mainly the employment of children in urban areas, away from the supervision of their families in return for wages, that has created serious hazards to the welfare of children and which has brought the phenomenon to the public gaze.

Stein and Davis (1940) viewed child labour as any work by children that interferes with in their full physical development, the opportunities for a desirable minimum of education and of their needed reaction.” Such a definition seems to be covered in the UN 1989 Convention on the Rights of the Child. It’s article 32.1 states that it is the right of the child “to be protected from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child’s education, or to be harmful to the child’s health or physical, mental, moral or social development.”

Child labour assumes the character of global problem. ILO (1996) estimates that there are 250 million children working full or part time in the developing world. Various conventional surveys such as the national census operation, ILO and by the World Bank, confirm the prevalence of child labour in poorest regions of poor countries. Child labour participation is supposed to be as high as 32.9% in Eastern Africa, 24.2% in Western Africa, 20% in East Asia, 14% in South Asia, 12.8% in South

America and 11.1% in South-east Asia (Fallen and Tazannatos, 1998).

Amongst the underdeveloped and poor societies, India is one of the nations which is facing the problem of child labour to a great extent. Children here are engaged in various kinds of work in non-organized or cottage settings such as motor garages, small wayside eating places, factories of lock; glassware and brassware, picking scrap, vending inexpensive goods and as domestic helps. According to Swami Agnivesha (1994) around 120 to 140 million children are working in this country. Of these 55 million children between the ages of six and 14 are languishing in servitude. The population census of India, a fairly reliable instrument enumerated in 1971 around 10.7 million children and the 1981 census counted 13.6 million working children. At that time, there were 178 million persons in the age group 5-14 years and the child labour population thus amounted to around 8% of the relevant population (Chandrashekhar, 1997). The National Sample Survey (NSS), which for all practical purposes is an even more reliable instrument on working and living conditions, in 1982 - 83 projected that 17.4 million children up to age of 14 years could be deemed to be working children. The 43rd round of the NSS (1987-88) had concluded that just over 17 million children could be classified as working. According to Khatu (1983) the findings of Operational Research Group (a research institute

commissioned by Govt. of India) in 1983 had the figure of 44 million with a high degree of reliability. The Dutch Ministry of Social Affairs subsequent to the February 1997 Amsterdam Child Labour Conference, suggested that India has 55 to 60 million bonded child labourers, a figure based on the claims of the South Asia Coalition against Child Slavery.

The table representation of the official figures of child labour population has been given below:

Population of child Labour (Figures in Millions)

	Rural		Urban		Total
	Male	Female	Male	Female	
Census 1961	8.16	5.56	0.58	0.23	14.53
NSS 1972-73	8.66	6.38	0.85	03.44	16.33
NSS 1978	8.84	5.84	0.99	0.58	16.25
Census 1981	9.34	6.23	1.13	0.66	17.36
NSS 1982-83	9.30	6.20	1.10	0.90	17.50
NSS 1987-88	8.18	6.90	1.15	0.80	17.20

Source: Jain (1994), Singh (1990)

Prima facie, poverty is the central and inevitable theme of the problem of child labour. The majority of our population is living below the poverty line. In search of employment exodus of masses from villages towards cities is a continuous process leading to the development of slums around big cities. These poor slum dwellers are deprived of even their basic necessities. Thus, they are compelled to send their children to do remunerative work

in non-organised units. The non-organised sector of the economy is a dynamic one in India and accounts for a large share of the economic activity of the country. It is the largest employer of children in urban and semi-urban areas. According to ILO it is also, “ the fastest growing area of child labour (in developing countries) fed by rural-to-urban migration and the breaking down of production into more decentralised units.”

Working children may be engaged in tasks that are too strenuous for their age, or which take place under unsanitary conditions (Panday 1991). The shocking condition of working children was first reported in India by the Royal Commission on Labour in 1931 (Encyclopaedia of Social Work in India, 1968). Burra (1987) in her exhaustive study on the exploitation of child labour in Aligarh lock factories has identified unimaginable level of unhealthy and hazardous tasks being performed by the minors. She states that more than 60% of the workers in polishing are less than 14 years of age. Children of 8 and 9 years can be seen working very late at night. The tasks such as powder polishing and electroplating are highly hazardous and workers directly inhale emery powder and metal dust.

Because of the illegal and therefore concealed nature of child labour, the detrimental health effects of labour on the children are very difficult to be measured. Exposure to toxic substances, work accidents, psychological disturbances and other

damaging effects with working children are all too common (Levin, 1984). Children may be forced to work for long hours in unhealthy, hazardous environment conducive to asocial behaviour. According to UNICEF, work prevents many children from gaining or benefiting from education. According to Panday (1991) they are generally deprived at the psychological level of love, affection and sympathy of the family. In addition, besides being exploited for the work, they are subjected to the abuses of different sorts. Abuses may range from minor level to major physical, sexual, economic or emotional overtures. Panday (1991) states that for female workers sexual harassment and abuse occur in the process of searching and maintaining a job.

The discovery of “battered child syndrome” in 1962 by Henry Kempe’ and associates saw the beginning of interest of the general public and also serious researchers in the phenomenon of child abuse and its consequences. Later on, sexual abuse was highlighted in Britain during 1980’s (Corby, 1993). It was further noted that children are subjected to different kinds of victimization and are particularly vulnerable due to their developmental status (Finkelhor and Dzuiba-Leatherman, 1994). In the course of time, cross-cultural studies brought awareness that child abuse is a global problem (Segal and Ashtekar, 1994).

Concept of child abuse is perhaps the most difficult issue to be defined. According to Parke and Collmer (1975), abused child refers to “any child who receives non-accidental physical injury as a result of acts and omissions on the part of his parents or guardians that violate the community standards concerning the treatment of children”. But Jill (1981) has taken a wider perspective and included those acts of maltreatment which do not produce an injury but are equally harmful. Jill refers child abuse to all kinds of physical or mental injury, negligent treatment or maltreatment of a child by a person who is responsible for the child’s welfare.

It is suggested by literature in the area that abuse may be divided into different categories, according to the type of maltreatment and its effects. The popular categories of abuse are physical abuse, sexual abuse, economic abuse (concerned with working children), and physical and emotional neglect.

David Gil (1968) has defined *physical abuse* as “any non-accidental physical attack or physical injury, inflicted upon the child by the child’s caretakers”. Attacker or abuser may be anyone who is at least a temporary caretaker of the victim such as; parent, teacher, employer, relative or elder sibling.

Unlike other maltreatments, *sexual exploitation or abuse* of minors is one of the most horrendous crimes. Kempe’ and

Kempe' (1978) has defined it is "the involvement of dependent and immature children in sexual activities they do not fully comprehend, to which they are unable to give informed consent". Sexual abuse is physical, verbal or emotional sex treatment to the child. It occurs when an older or more knowledgeable child or adult uses child for sexual pleasure. Abusers make the child comply in different ways such as deception, bribery, verbal intimidation and physical force (Gomez-Schwartz, Horowitz, & Cardarelli, 1990). In such cases, the sexual interaction of victim with the perpetrator may lead to an act either by commission or by omission. Act of sexual abuse may include sexual touching or fondling, confrontation with sexual media (showing the child printed or audio-visual sexual stuff), having sexual chat with them, having them pose, undress or other sexual performance, peeping or spying over them and rape or attempting rape.

A peculiar form of child sexual abuse is child's exposure to pornography. According to Zillmann (1989) prolonged exposure to pornography may result in many behavioural abnormalities including elevated level of violence, altered perception of sexuality, insensitivity toward victims of sexual abuse and being capable of committing rape etc. The problem is further aggravated when children themselves are lured or forced to become subjects of such activity. On the face of it, it looks to be relatively easy

business and therefore many runaway children try to adopt it to survive in large cities (Encyclopaedia of crime and Justice, 1983). Impacts of the pornographic experiences often produce feelings of betrayal, guilt, worthlessness and rage (Pierce, 1984).

With the reach of media particularly the Internet expanding and enlarging uncontrollably, the child's vulnerability to confrontation with sexual stuff has grown to a great extent (Carlsson,). Accessing Internet pornography by children becomes more dangerous as it provides access for child abusers, blackmailers and paedophiles (Aftab, 1999). Paedophiles form their association and forum on Internet developing their own vocabulary and code words to operate and communicate with each other in order to engage children in inappropriate sexual communication and to entangle them in a sexual trap (Quayle and Taylor, 2001).

Economic exploitation of a poor working child is also an abuse of the child. It is not a category of abuse which is popular in common parlance but, with children forming a sizeable workforce of many countries including our own, its importance cannot be lost sight of.

Economic abuse is a peculiar kind of abuse, happening to those children who are engaged in self-earnings. Children of very low socio-economic strata do petty remunerative jobs under various non-organised / cottage undertakings such as, glassware,

brassware, lock factories and small roadside hotels (*dhabas*). These child workers are generally not protected by any legal / labour agency and usually work under the mercy of their employers. In order to exact more work while paying less, employers usually harass them and do not pay them properly. This economic exploitation comes under the category of economic abuse. Economic abuse may include:

- Not paying them for their work. (non-payment)
- Paying less for their work. (under-payment)
- Keeping their payments pending.
- Forcing them to work more than their due remuneration.
- Demanding loans/snatching money from them.

Physical and emotional neglect is another form of abuse. Failure to recognize hazardous circumstances or responding improperly to child's nutritional, health and developmental needs, or leaving a child unattended either wilfully or inadvertently, leading young children to serious accidents, deaths from falls or burns and poisoning etc. also come under the purview of abuse (Lupton, C.; Khan, P.; & Lacey, D. 1997). Kratcoski and Kratcoski (1979) have defined physical neglect as "the failure to provide the essentials for normal life, such as food, clothing, shelter, care and supervision, and protection from assault. He further explained emotional neglect as the lack of expressed love and affection and

the deliberate withholding of contact and approval. Under the category of emotional maltreatment children are usually blamed, belittled, rejected, unequally treated with reference to siblings and are targets of lack of concern from parents/caretakers.

Apart from the four major types of child abuse described above, some other issues like child marriage and child labour also come under the category of abuse.

Bear, Schenk, Buckner (1993) have identified some physical and behavioural indicators of the forms of child abuse. These indicators have been tabulated below:

	Physical Indicators	Behavioural Indicators
Physical Abuse	<ul style="list-style-type: none"> ▪ Unexplained bruises (in various stages of healing) welts, human bite marks, bald spots ▪ Unexplained burns, especially cigarette burns or immersion burns ▪ Unexplained fractures, lacerations or abrasions 	<ul style="list-style-type: none"> ▪ Self destructive ▪ Withdrawn and aggressive – behavioural extremes ▪ Uncomfortable with physical contact ▪ Arrives at school early or stays late, as if afraid. ▪ Chronic runaway (adolescent) ▪ Complaints of soreness or moves uncomfortably ▪ Wears clothing inappropriate to weather, to cover body
Physical Neglect	<ul style="list-style-type: none"> ▪ Abandonment ▪ Unattended medical needs ▪ Consistent lack of supervision ▪ Consistent hunger, inappropriate dress, poor hygiene. ▪ Lice, distended stomach, emaciation. 	<ul style="list-style-type: none"> ▪ Regularly displays fatigue or listlessness, falls asleep in class. ▪ Steals food, begs room classmates. ▪ Reports that no caretaker is at home. ▪ Frequently absent or tardy ▪ Self-destructive ▪ School dropouts (adolescents)
Sexual Abuse	<ul style="list-style-type: none"> ▪ Torn, stained or bloodied underclothing ▪ Pain or itching in genital area ▪ Difficulty walking or sitting ▪ Bruises or bleeding in external genitalia ▪ Venereal disease ▪ Frequent urinary or yeast infections 	<ul style="list-style-type: none"> ▪ Withdrawn, chronic depression ▪ Excessive seductiveness ▪ Role reversal, overly concerned for siblings ▪ Poor self-esteem, self devaluation, lack of confidence ▪ Peer problems, lack of involvement ▪ Massive weight change ▪ Suicide attempts (especially adolescents) ▪ Hysteria, lack of emotional control ▪ Sudden school difficulties ▪ Inappropriate sex play or premature understanding of sex ▪ Threatened by physical contact, closeness ▪ Promiscuity.

Indicators of emotional neglect according to Denver (1961)

are:

- Habit disorders such as biting, thumb sucking.
- Conduct disorders such as destructiveness, cruelty and stealing
- Neurotic traits such as sleep disorders and inhibition of play.
- Psycho-neurotic reactions such as hysteria, phobias and obsession.
- Behaviour extremes such as appearing overly complainant, extremely passive or aggressive, very demanding or undemanding.
- Lag in emotional and intellectual development and
- Attempted suicide.

Indicators of economic abuse may overlap with the characteristics of other types of abuses. It is difficult to observe and state the signs of economic abuse as clearly as can be done in the case of sexual and emotional abuse.

Historically childhood has been viewed as loveable, a stage of protection with care and warmth, besides training for physical and moral growth. Ostensibly, the child is a “national asset” for national and capital building. Ironically in underdeveloped countries like India most children can hardly dream of childhood. In reality, this is an age-old phenomenon. The harsh reality of

ancient India was that children of slaves were born as slaves, lived as slaves unless the master was pleased to free them (Kulshreshtha, 1978). The words of Kautilya and Sir Henry Maine similarly disclose that child slaves could be purchased & sold like commodities (Verma, 1979). Children, sometimes even less than 8 years of age were purchased to do so-called “low and dishonourable” work. Marriage at a tender age particularly of girls is also an abuse, physical, sexual and emotional. Altekar (1956) reports that among the Pandyas who lived in Madura and Tinnevely districts, girls used to be married at the age of six. He asserts that girls in that country could conceive at the age of seven.

Practice of child sexual abuse with the both sexes was prevailing during the Mughal regime. *Abu'l Fazl Allami* in *The A'in-I-Akbari* describes about the practice of prostitution under particular restrictions and controls. He wrote that, “*If any well known courtier wanted to have a virgin, they should first apply to his majesty and get his permission. In the same way, boys prostituted themselves...*” Abuse due to ignorance was also prevailing. Badauni in *Muntakhabat-Tawarikh*, describes about an experiment conducted by Emperor Akbar. Some courtiers of Akbar suggested that if a child does not get any supervision of speech he/she automatically learns to speak the natural or divine language. To test this hypothesis, around twenty suckling were taken from their

mothers on payment and were kept in an isolated palace. Their caretakers were instructed to keep always silence. After months, all the children became dumb and most of them died. The palace was known as "*Gang Mahal*" or palace of dumb.

During *modern period*, colonial rule brought in the industries in India in search of cheap labour force. This in turn started the trend of child labour in our society. Although other problems of child maltreatment were already prevailing in the society.

In the present Indian scenario, problems of children living in slum areas are of great concern. Thousands of girls, some below the ages of 12 and 14, have been sold by their parents and find themselves caught in a network of brothels, child pornography and drug trafficking. In a recent incidence, 38 minor girls were rescued from Delhi based brothels. All of them were picked from the slum areas across the country (Sunday Times of India, 19th Aug. 2001). In another incident Mumbai police arrested a Swiss couple who lured slum children to perform for sexual poses. Hefty sums and gifts were paid to them (Times of India, 25th Dec. 2000). Anita Khemka a freelance photographer for a book named *Fallen Angels* has taken photographs of male child prostitutes. She admits, "It is a very sad situation. It is so rampant that each locality has its own set of male sex workers."

The phenomenon of *child bondage* in India, according to Swami Agnivesh (1994) was exposed in 1984. Thirty-two bonded

children aged six to 12 years, were kidnapped from Chhichori village in Palamau district of Bihar and were taken to Mirzapur district of Uttar Pradesh for weaving the carpets. They were beaten with bamboo sticks, hung upside down and branded with red-hot iron rods. Children who work for their livelihood also become vulnerable to be abused like these bonded children. Their employers and other powerful persons overpower them and use them as instruments and behave them inhumane. Santosh 15 got his two fingers of right hand chopped in a machine due to his employer's wrath. Later his employer threatened to kill him, if he told anything about the incident to anybody (Times of India, May 23, 2000).

Reporting of such incidents in our society is incidental and represent only the tip of the iceberg. Secrecy of child abuse makes the problem complex and more severe. The problem is so rampant and deep-rooted that working children and their parents has accepted it as the necessary part of their job situation.

The problem of child abuse has been defined in legal terms and necessary laws have been made to check this social evil. Government of India has also recognised the seriousness of the problem and passed the Immoral Trafficking (Prevention) Act in 1986.

- Article 24, clause (f) of this act casts a duty on states to declare that children are given opportunities and facilities

to develop in a healthy manner and in conditions of freedom and dignity and that childhood and youth are protected against exploitation against moral material abandonment.

Together with this, the Indian Penal Code, Section 361 has considered kidnapping or maiming a child for begging or for prostitution as an offence.

Major international bodies associated with United Nations viz. UNDP, UNICEF and UNESCO are working for the betterment of poor children, abolition of their maltreatments and management of the detrimental effects of the maltreatment.

United Nations in this connection, made several declarations of the rights of the child. One such convention on the rights of the child was adopted by the general assembly of the United Nations on 20th November 1989. The Government of India acceded to this convention on 11th December 1992. This convention was the extended version of earlier conventions i.e. the Geneva Declaration of the Rights of the child (1924) and the Declaration of the Rights of the Child adopted by the General Assembly on 20th November 1959.

The declaration has made various provisions not only the controlling and management of maltreatment of children but the rehabilitation provisions have also been made. In this reference Article 19 (1) of this declaration says that, "States shall take all

appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or natural violence, injury or abuse, while in the case of parent(s), legal guardian(s) or any other persons who has the care of the child.”

Article 34 is dedicated particularly to the sexual exploitation of children. This article declares that, “States undertake to protect the child from all forms of sexual exploitation and sexual abuse. For these purposes, states shall in particular take all appropriate national, bilateral and multilateral measures to prevent:

- (a) The inducement of coercion of a child to engage in any unlawful sexual activity.
- (b) The exploitative use of children in prostitution or other unlawful sexual practice.
- (c) The exploitative use of children in pornographic performances and materials.

This convention has manifested its concern towards the rehabilitation of child victims and management of their problems. In this connection Article 39 declared that, “States shall take all appropriate measures to promote physical and psychological recovery and social re-integration of a child victim of any form of neglect, exploitation, or abuse; torture or any other form of cruel, inhuman or degrading treatment or punishment; or armed conflicts. Such recovery and re-integration shall take place in an

environment, which fosters the health, self-respect and dignity of the child.

Consequences of child abuse are detrimental and far-reaching. It is suggested by work in this area that child abuse results in severe consequences to the victim, physiologically; socially and psychologically. After the discovery of *battered child syndrome* in 1962 by Henry Kempe', so many health-related researches have been conducted in this direction, surfacing the *physiological consequences* of child abuse. The physical symptoms of child abuse are bruises/welts, cuts/scratches, dislocation of joints, burns, scalds and bone fractures (de Paul, J.; Milner, J.S.; Mugica, P. 1995, Block, S.S. 1996). In chronic cases, haemosiderin deposits in lungs and liver (Dorandeu, A. et. al. 1999), internal injuries such as intracranial haemorrhage and abdominal visceral injuries leading to the severe morbidity and mortality (Cheah, I.G. et. al. 1994) etc. *Skeletal manifestations* include general fractures (Patterson M.M. 1998; Cramer, K.E. 1996 and Block, S.S. 1996) fracture of ribs (Strouse, P.J. and Owings, C.L. 1996) and fractures of chostochondral junctions (Ng, C.S. and Hall, C.M. 1998).

For illustration of physiological terms on pg. 18, 19 and 20, please see glossary in appendix- VIII

Physiological responsiveness such as heart rate, pulse rate, skin temperature and conductance, electromyography and motor reactivity of abused children to different stimuli of the environment may be delayed as compared to the non-abused children (Carrey, N.J. et. al. 1995). This explains that *slow reactivity or responsiveness to the environment* may be one of the impacts of child abuse.

Child abuse most often result in *Orofacial injuries*. Von Burg and Hibbard (1995) maintained that more than 50% of physical abuse occurs to the head and facial area and more than 70% fatalities happen due to such implementations. Orofacial injuries, according to Jessee (1995) include fracture of teeth or maxilla, mandible and other facial bone, facial burns, lacerations of lips and lingual fraenum and bite marks on face and neck. Besides the orofacial injuries, *Ocular Injuries* are also important to come under the purview of child abuse. These include intraocular haemorrhage, periorbital edema, ecchymosis and retinal detachment (Harley, 1980).

Child sexual abuse may result in sexually transmitted diseases. (Petrak, Byrne and Baker 2000; Laszlo, et. al. 1991; Koss and Harvey 1991). Researchers found connection between CSA and HIV (Zierler, et. al 1991; Wingood and DiClemente 1997; Bartholow, et.al, 1994; Brown et. al. 1997; Kissinger, Clark and Abdalian, 1997).

SOME OTHER PHYSIOLOGICAL MANIFESTATIONS OF CHILD ABUSE:

- **Munchausen Syndrome by Proxy (MSBP):**

A syndrome, which mystifies physicians, was first described in 1977 (Von Burg and Hibbard 1995a). Especially in western countries where law towards the childcare is more forceful, parent/s sometimes try to induce fictitious symptoms of illness in their child to escape from accountability in case of neglect or abuse on their own account (Blumenthal, 1994; Mehl, Coble and Johnson, 1990; Yorker and Kahan, 1990; Kravitz and Wilmott, 1990). This fabricated illness in the child is also known as medical child abuse (Boros et. al. 1995; Evans, D. 1995 and Marcus et. al., 1995)

Kwashiorkor Disease:

If for a long period of time quantitative or qualitative under-supply of nutrition is given to the child, he/she may lose weight and may get stagnation and/or stunted growth. This state is known as Kwashiorkor disease (Bonet et. al. 2001). This is measured with the comparison of expected growth (considering height, weight etc.) with actual body size of the child (Wehner, et. al. 1999).

Psychological Impacts of child abuse are far reaching (Gilles, 1999) and it is a significant risk for mental health problems in childhood (Bietchman et al.. 1991; Kendall-Tackett, Williams, & Finkelhor,1993) such as self-esteem, depression, anxiety, and feelings of anger and hostility (Gomes-Schwartz et. al., 1985; Mannarino, Cohen & Gregor 1989). Detrimental effects of abuse could be seen among the victims in short-term as also in the long-term.

General behaviour changes that may occur for *short term* in abused children include *fear or dislike of certain people, sleep disturbances, headaches, school problems, withdrawal from family, friends, or usual activities, excessive bathing or poor hygiene, return to younger and more babyish behaviour, depression, anxiety, discipline problems, running away, eating disorders, passive or overly pleasing behaviour, delinquent acts, low self-esteem, self destructive behavior, hostility or aggression, drug or alcohol problems, sexual activity or pregnancy at an early stage and suicide attempts* (Irving, 1983).

According to Milling (1999) abused children show lower grades in academic subjects, more days absent, more placements in special education programs, more retention in grade, and more school problems than non-abused children. Sexual victimization may profoundly interfere with and alter the development of attitudes toward self, sexuality, and trustworthy

relationships during the critical early years of development (Tsai & Wagner, 1984). Early age sexual experiences also result in emotional immaturity and distorted views of sex (Dillon, 1999). Children who have higher rates of physical abuse, sexual abuse, severe neglect and family breakdown and parental criminality develop themselves as borderline personality (Guzder, et. al. 1999). It has also been noted that abused children can have a preoccupation for situations or behavior similar to the initial traumatizing circumstance (Eth & Pynoos, 1985), victims with a post-traumatic stress disorder selectively process threatening material while undergoing the expectations test. (Bryant & Harvey, 1995; Foa, Feske, Murdock, Kozak, & McCarthy, 1991).

According to Stevenson (1999) abused children are at risk of *long-term* adverse psychological sequelae related to the abuse per se. Finkelhor (1984) notes that, *victims of sexual abuse may sexualise all their relationships in an attempt to gain affection; in adolescence this can lead to a self-destructive pattern of promiscuity with a succession of abusive relationships.*

Prominent theories on the effects of child abuse have focused on abuse variables in predicting mental health outcomes. Childhood victimization of abuse and neglect is associated with increased risk for lifetime Post-traumatic Stress Disorder. Very less part of the population of abused children

meet DSM-III-R criteria of lifetime PTSD. Disordered eating attitudes in adult life with depression, anxiety and dissociation is also a result of childhood abuse (Kent et.al., 1999).

Severe levels of dysfunction in adulthood, including psychosis high frequency of auditory hallucinations, particularly command hallucinations to kill oneself, paranoid ideation and delusions have high correlation with the history of child sexual abuse (Read and Argyle, 1999). The pernicious experiences of childhood abuse may hamper the proper personality developments like cognitive processes specially perception of moral concepts (Faruque, 2002), attitude formation (Kousar et. al., 1993) and constriction in the self and healthy character development (Famularo, Kinscherff and Fenton, 1990).

If perceptions and ideations can be affected by the experience of abuse, children undergoing these experiences may manifest features different from what children usually express in others appraisal and judgment of morally loaded issues. Moral judgement is one of those aspects likely to be most affected by the child's deep psychic confrontation and possible trauma.

According to Gelfand and Hartmann (1980) "moral judgement involves the consideration of the ethics of various courses of action and weighing of costs and benefits to the actor, the beneficiary, and the social order". It is a decision in the face

of any moral dilemma. Sinha and Verma (1972) have defined moral judgement as, “the cognitive capacity to perceive the relationship between an abstract principle and an actual behaviour and to judge the behaviour as right or wrong, good or bad”.

Although the period of 1920's to 1940's in which prominent researchers such as Hartshorne & May (1928 – 1930) and Piaget (1932) have worked intensively on children's social adjustment, socialization processes and their moral development, is considered by many to have ushered work in the area. But the pioneering work regarding moral development was conducted as early as 1894 by Earl Barnes and Margaret Schallenberger at Stanford University, (Bergling, 1985). Barnes studied the child's conception of justice and Schallenberger presented, according to the author, the first theory of three developmental stages in moral reasoning.

Different theoretical viewpoints have been given with regard to morality. It is interesting to note that while giving the description of moral development, each approach tends to be holistic and isolated and offers answers in complete independence from the other points of view (Ryan, 1985). This will be clear from the paragraphs that follow:

Biological Viewpoint:

Kant (1797) said that moral principles are innately furnished in the structure of human mind and intelligence. During the 1970's biological theories of human social behaviour got major support from sociological studies on animal societies, especially those on baboons and chimpanzees, following the theory of *Sociobiology*. Elgmork (1988) reports that in 1871 Charles Darwin formulated the scientific theory that the origin of morality lies in the social instincts which, as in the rest of the animal kingdom, are acquired through natural selection. He goes on to say that empirical research on this theory consequently indicates that the origin of our morality, like our biological development, is an integrated aspect of the evolutionary process which was formulated by Darwin in 1871. Furthermore, the theory suggested that many morally relevant prosocial behaviours, such as helping, sharing, and cooperating, were rooted in the genetic heritage of our species (Wilson, 1975). Observation and experimentation with animals have supported this view as animals such as ants, bees and termites show extremes of self-sacrifice for the safety and well being of their hives. Primates like chimpanzees often share meat after a cooperative hunt and practice adoption when a baby loses its mother (Goodall, 1990). These examples provide reasons for asserting that the evolution has given human being a biological background of moral behaviour. This can also be seen

in the fact that new born humans are able to express empathy and cry when they hear another baby cry. Hay and associates (1991) conducted a research on a group of 2-year olds and found that they share toys in scarcity, more than in the situation where they are plentiful. This is in consonance with the theory of *Sociobiology*, which argues primitive existence of moral behaviour.

Psychoanalytic Viewpoint:

The psychoanalytic approach of moral development, propounded by Sigmund Freud (1930) states that, “sense of guilt is the most important problem in the evolution of culture.” His view regarding morality is based on a view of human nature as driven by irrational impulses, which must be controlled.

Freud’s psychological model involved three major parts: the id, which is the repository of raw, animalistic urges and desires; the ego, which is the reality principle and works to govern our actions; and, the superego, the last element to develop, which functions as an agent of restraint, and which keeps the person from committing wrong or immoral acts, and that teaches the individual what is right and what is wrong (Ryan, 1985). *Moral anxiety* i.e. the fear of conscience is an important factor which controls child’s behaviour. This moral anxiety is related to fear of punishment for violating the moral code (Freud, 1926). Children

tend to avoid the painful feelings of guilt which emerge each time the superego is disobeyed.

Psychoanalytic view of moral development considers that the capacity to experience guilt is an important sign that the child's superego has been well formed. Appropriate identification with parents, internalisation of their moral standards, and the capacity to experience guilt are all signs of children's normal psychological development (Alexander, Roodin & Gorman, 1980).

In sum, Freud believed that children obtain their morality from their parents and act in accordance with moral prescriptions to avoid punitive feelings of guilt from a harsh, restrictive superego (Berk, 1996).

Social Learning Viewpoint:

According to Bandura (1969), morality in a child develops through the process of learning. Theorists (Bandura, 1977; Grusec, 1988) suggest that the process of learning morality is of two types: deliberate shaping of child by the parents through reward and punishment i.e. reinforcement, and through the process of imitation and modelling in which they observe and imitate adults who behave appropriately. The acquired moral responses are continued to be established and their frequency increases with the effect of reinforcement such as praising a

moral act (Grusec & Redler, 1980; Mills & Grusec, 1989; Zarbatany, Hartmann & Gelfand, 1985).

The social learning view of morality has largely concentrated on the development of behavioural self-control. It is based on an analysis of the child's responses or behavioural reactions to moral standards (Alexander, Roodin & Gorman, 1980).

Cognitive Developmental Viewpoint:

Perhaps the most extensive and researched upon view of moral growth and development has been given by the cognitive moral developmental approach. According to this perspective, cognitive maturity and social experience lead to advances in moral understanding, from a superficial orientation of physical power and external consequences to a more profound appreciation of interpersonal relationships, societal institutions, and law making systems (Berk, 1996). As children's grasp of social cooperation expands, they get an idea about what ought to be done when the needs and desires of people conflict, and also change, towards increasingly just, fair and balanced solutions to moral problems (Rest, 1983).

Study of moral development revolves around the two theoretical explanations propounded by Jean Piaget and Lawrence Kohlberg. Swiss psychologist Jean Piaget (1896–1980) has laid the foundation for understanding the developmental phases in the

moral judgement of the child. According to Piaget (1965) children's moral thinking involves the gradual recognition that there are rules in society which must be valued; these rules are based on concepts of justice and fairness.

Piaget described a developmental sequence which he built into his formulation of a theory of two stages in moral development. According to this theory; around the age of 5 yrs., children start to show great concern with and respect for rules, the period of *heteronomous morality* or *moral realism*. Word heteronomous means under the authority of another. Children of this stage view rules as handed down by the authorities (God, Parents and Teachers). Rules have permanent existence, unchangeable and required strict obedience despite unusual situation or circumstances. To determine the goodness or badness, children examine whether the rules were followed or not. Since moral rules are fixed and immutable, children of the heteronomous stage believe in *immanent justice* that wrongdoing inevitably leads to punishment. The basic feature of this stage is *egocentrism* i.e. the cognitive immaturity of young children who think that all people view rules in the same way.

After the age of 9 or 10 years children come to start changing their own view of morality and social rules. They tend to move away from *moral realism* to another stage of morality i.e. *autonomy*. This shift is known as *reduction of egocentrism*.

From 10 years onwards another stage takes place namely *autonomous morality*. It is also known as *morality in cooperation*. During this age child acquires independency in his or her moral judgement due to increasing intellectual capacity. In this stage, rules are viewed in a less rigid manner and they are based on mutual consent and could be changed. Reciprocity and mutual respect are the early signs of this stage of morality. Further, the skill of role taking ability takes place showing the ability to sympathise and to show affection and gratitude.

Autonomous morality comprises two unseen sub-stages. During the period of 8 –11 years, It is *progressive egalitarianism* child's own ability to evaluate morality. During 11 – 12 years child is capable of tempering equality, so that it is not the only basis for determining justice. According to Piaget (1932/1965) *reciprocity* is at the heart of autonomous morality.

Piaget and his followers have made observations of age changes in different aspects of development of moral judgement which are implied by his stage concepts such as *intentionality in judgement* (Boehm and Nass, 1962; Caruso,1943; Janis,1961; Lerner,1937; MacRae, 1954; Piaget, 1932), *relativism in judgement* (Lerner,1937a; MacRae, 1954), *independence of sanctions* (Kohlberg, 1963) *Use of Reciprocity* (Kohlberg, 1958; Durkin, 1959), *use of punishment as restitution and reform* (Harrower, 1934; Piaget, 1932;

Johnson, 1962) and *naturalistic views of misfortune* (Caruso, 1943; Piaget, 1932; Johnson, 1962).

In 1958 Lawrence Kohlberg presented an extension of Piaget's work in the field of moral development. This more comprehensive model of moral development has subsequently been submitted to successive revisions and enhancements. The research and understanding of morality on international stage revolves around this breakthrough research. Like Piaget, Kohlberg presented *moral dilemmas* or conflict situations of stories in which subjects were asked to decide what the actor of the story should do and why?

Kohlberg's theory of moral development comprises invariant hierarchy of six stages of development in the process of developing sense of justice. All the six stages of this theory has been compiled in three major levels:

- (i) Pre-conventional (ii) Conventional and (iii) Post-conventional. *

An interesting aspect of understanding moral development is to understand the cross-cultural existence of this phenomenon. Kohlberg assumed that the development of moral reasoning would follow the same invariant sequence in all cultures and lead

* A detail of Kohlberg's stages of moral development has been given in Appendix - VII.

towards the same ultimate level of development, representing universal ethical principles (Berry et. al. 1992). Kohlberg's claims have been tested in a large number of studies across different cultural settings.

Snarey (1985) in a review, included forty-five studies from twenty-seven cultural groups. The researcher found that the first two stages were identified in a wide range of cultural settings. For highest level of moral reasoning, no evidence was found for the universality of post-conventional stages particularly amongst tribal or village groups. This stage seems to be according to the author the characteristic of complex urban societies. However, Snarey (1985) goes on to say that every culture is capable of supporting post-conventional reasoning. Contrary to these notions Edwards (1987) claims that different cultural groups can be expected to differ in the level of moral reasoning, because of differences in values and social organization.

Take the case of India. India is country that is structurally complex and has a class of adults who care for the existence of moral values and regard them as important for the establishment of social fabric. India's traditions, religions and philosophies are based on unique moral concepts. In the light of Kohlberg's theory of moral development, it could be claimed that Indian adults may attain the post-conventional level of morality.

To investigate the status of moral development in India, Vasudev and Hummiel (1987) conducted moral reasoning interviews with middle-class subjects of different religions. Findings supported Kohlberg's assumption that principled morality is not just a Western phenomenon. Shweder and associates (1990) on the basis of their research in India have proposed the existence of "alternative post-conventional moralities" based upon conceptions of natural law and justice, rather than on individualism, secularism and social contract and modelled the family as a moral institution.

Miller et. al. (1990) and Parikh (1980) studied moral judgement of Indian and American people finding cross-cultural universality in sequence and stages in both the cultures. Though Miller et. al. (1990) found some better moral preferences amongst Indian sample.

Sengupta, Saraswathi and Konantambigi (1994) and Vasudev (1983) argued that in India, socialization practices limit or mould moral thinking in prescribed ways associated with justice reasoning, which leads to the principle of *ahimsa* (non-violence).

Huebner and Garrod (1991) pointed out that in some Hindu and Buddhist cultures, morality is embedded in conceptions about the nature of human existence itself. Specially the law of *karma* (i.e. the adding up of good [*dharma*] and bad [*adharma*] actions) is crucial as it leads, according to the authors, to types of moral

reasoning totally different from the ones defined in Kohlberg's stage theory.

Sinha and Verma (1968) studied capacity of moral judgement of Indian children using their scale based on seven positive moral concepts (virtues) and seven negative moral concepts (vices). They were followed by others finding reasonable level of development of moral judgement amongst Indian children in relation to their intelligence, personal and demographic factors viz. age, sex, social class, education, area of living etc. (Verma, 1983; Singh, 1981; Tripathi and Misra, 1979, Srivastava, 1977).

Another important distinctively human feature which may be affected by the child's experience of being subjected to abuse is that of values. Rokeach (1973) defines values as basic convictions that "a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence." They contain a judgemental element in that they carry an individual's ideas as to what is right, good, or desirable (Robbins, 2002). Rokeach further states that, "to say a person has a value is to say that cognitively he knows the correct way to behave or the correct end-state to strive for. Values, as standards (criteria) for establishing what should be regarded as desirable, provide the ground for accepting or rejecting norms for conduct. Pepper

(1958) states that values serve as criteria for selection in action and represent the philosophy of one's behaviour.

Super (1980) defines a value as "an objective, either a psychological state, a relationship, or material condition, that one seeks to attain." Hofstede (1984) defines values as "a broad tendency to prefer certain states of affairs over others." Schwartz (1992) has more elaborately defined values as "desirable states, objects, goals, or behaviours, transcending specific situations and applied as normative standards to judge and to choose among alternative modes of behaviour."

All the above definitions treat values as latent constructs that refer to the way in which people evaluate activities or outcomes. Thus, generally speaking, the notion of value points towards a relationship between an evaluating subject and an evaluated object, whereby this relationship is supposed to be durable and to have implications for the subject's subsequent activity (Roe, 1999).

On the basis of definitions and elaboration of values by authors like Locke (1976) Rockeach (1973), Schwartz & Blisky (1987) it has been pointed out by Sverko (1999) that values have immense importance in the social order. When they are explicit and fully conceptualised, they become criteria for judgement, preference and choice (Encyclopaedia of Social Science, 1968). They are the general criterion and act like a pivot, around which

the system of society revolves. Value-as-criterion is the most important usage of the term, applied primarily for purpose of analysing society (William, 1960).

Researchers believe that values contribute a lot to regulate the behaviour and identity of individual, community and nations. Erikson (1963) says that values persist in the individual because they become a part of his sense of identity. Kluckhohn (1955) maintains that members of various cultures develop values in consonance with particular problems and their solutions. Thus, each society has some dominant value orientation which relates to getting of solutions to problems growing out of human situation.

Values generally influence attitudes and behaviour (Meglino and Ravlin, 1998). In this connection, Rokeach (1973) states that values give expression to human needs (motivation). He also suggested that values could shunt motivational arousal or energy in one direction or another. They are so powerful that even when a basic need like survival need is in question, a particular value which has high priority may gain precedence over the motive. Patriotic behaviour in which a person sets aside his motive to survive and opts for death is a classic example of values shunting motivational energy from one channel to another.

As empirical elements in human behaviour, values certainly arise out of human experience and hence may be affected by any condition, including social conditions that affect experience. It is,

therefore apparent that the process of the formulation of values is influenced by a number of forces present in the environment, which include social and cultural ethos, political organisations and economic institutions. Once established, however, values also operate as independent variables, channelising reactions to prior innovations and serving as a basis for further innovations (Encyclopaedia of Social Sciences, 1968).

In a scenario such as today's where preferences and temperaments of a society are changing rapidly, its basic values may conflict with the emerging values. Value integration becomes a challenging task. Murphy (1947) has given an optimistic vote to the dilemma when he says that by using a value system one can co-ordinate virtually unlimited number of experiences in a unity.

People have many distinct values in their integrated value systems, which social scientists have identified and categorised. Jung (1928) linked values with the energy of the mind. According to him, a person invests psychic energy in a value in terms of the importance which he attaches to it and will therefore expend more effort towards achieving it. Thus, the amount of psychic energy associated with a value is an index of the strength and importance of the value. Jung has spoken of values in terms of collective and personal ---- this classification bears consonance with his basic approach, viz. the concept of personal and collective unconscious. He has also referred to the concept of

moral and aesthetic values but since Jung's interest in values was in a particular context, not much detail have been elucidated.

Allport, Vernon and Lindzey (1951), presented the most important early work in the direction of classifying the values. According to them values may be characterized as theoretical, economic, aesthetic, social, political and religious.

Theoretical Values place high importance on the discovery of truth through a critical and rational approach.

Economic Values emphasise what is useful and practical.

Aesthetic Values place the highest value on form and harmony

Social Values assign the highest value to the love of people.

Political Values place emphasis on acquisition of power and influence.

Religious Values are concerned with the unity of experience and understanding of the cosmos as a whole

Hartman (1959), distinguished values in terms of three categories viz. **systematic values**, **extrinsic values** and **intrinsic values**. He argued that everything in this world could be valued in these three dimensions.

On lines similar to Jung, Clough (1960) took "human energy" as a criterion basis for categorization of human values. He classified them as:-

- 1) **Economic and material values** which deal with human energy and physical resources to meet out human needs.

- 2) **Social values**, which are values of relations among human being.
- 3) **Political values**, which are concerned with organisation of people for action to accomplish some goals.
- 4) **Epistemological values** which are related to systems of knowledge.
- 5) **Aesthetic values**, that apply to aesthetics and achievement of things of beauty.
- 6) **Action values**, which are concerned with making progress towards a fuller attainment of basic values.

The most widely used and accepted classification of values is that of Rokeach (1973). He divided them into two groups namely, terminal values or beliefs in desirable end-state of existence i.e. the goals that a person would like to achieve during his / her lifetime and instrumental values or beliefs in desirable 'modes of conduct' i.e. means of achieving one's terminal values. He further divided each of these two groups into two viz. Personal & Social and Moral & Competence, bringing the total number of subgroups to four.

Schwartz (1999), in his quest of identifying values which would cover the global scenario as well as compare the cultures mutually, studied values in 49 nations with 35,000 subjects and

brought out seven types of values structured along three polar dimensions. An earlier study (1992) which had suggested ten motivationally distinct values formed the basis of this configuration. The three polar dimensions are as below:-

1. Autonomy vs. Conservatism: According to the *autonomy* pole of this dimension, a person is viewed as an autonomous, bounded entity who finds meaning in his or her own uniqueness. Autonomy is of two types, *Intellectual Autonomy* which includes values like curiosity, broadmindedness and creativity and *Affective Autonomy* which includes values like pleasure, exciting life and varied life. *Conservatism* refers to a cultural emphasis on maintenance of the status quo and restraint of traditional order. Values in this pole are social order, respect for tradition, family security and wisdom.

2. Hierarchy vs. Egalitarianism: The *hierarchy* pole shows a cultural emphasis on the legitimacy of an unequal distribution of power, roles and resources. Major values of this are social power, authority, humility and wealth. Under *egalitarianism*, cultural emphasis is given on transcendence of selfish interests in favour of voluntary commitment to promoting the welfare of others. Major values of this pole are equality, social justice, freedom, responsibility and honesty.

3. Mastery vs. Harmony: *Mastery* pole means getting ahead through active self-assertion including values like ambition, success, daring and competence. The *harmony* pole accepts the world as it is, trying to fit in rather than to change or exploit it including the values of unity with nature, protecting the environment and world of beauty.

In the Indian scenario, many thinkers and social scientists have given their viewpoints regarding existence and practice of values in our society. Review of literature suggests that every conclusion regarding values and value system is a constructive advancement of previous work. Being a multi-cultural nation, thinkers and psychologists have presented a cross-cultural amalgamation of values. Dutta, (1999) took inspiration from Swami Vivekananda and Sri Aurobindo, pioneer thinkers of Indian society and suggested that values, the major determinants of the quality of our lives, may termed as humane values and disvalues. *Humane values* include gratitude, loyalty, humility, patience, Gentleness, dignity, honesty, sincerity, sharing, forgiveness etc. whereas *disvalues* include jealousy, greed, anger, deceit, vindictiveness, arrogance, sycophancy, backbiting, Vanity, hypocrisy etc. In the same lines Husain (2002) has given an account of values with spiritual and non-spiritual orientation.

In his exhaustive study of Indian values and ethics, Chakraborty (2001) has widely described the importance of values and their utility in the different sectors of our lives. Inspired with multi-religious values prevailing in India and abroad he developed a value transition pattern based on his observations regarding change in people's values in modern days:

<i>From</i>	<i>To</i>
Contentment	Avariciousness
Selflessness	Selfishness
Duties	Rights
Giving	Grabbing
Patience	Haste
Humility	Arrogance
Understanding	Information
Self-restraint	Promiscuity
Discipline	Indulgence
Vertical	Horizontal
Centre	Circumference
Subjective	Objective
Metaphysical	Physical
Sacred	Secular
Holy	Profane
Emotional	Intellectual
purity	sharpness
Transcendent	Empirical
Spirit	Matter

On perusing the various categorisations of values, we observe that values can be broadly classified as material and non-material. Since values are a product of social learning we cannot lose sight of the fact that value acquisition for the child is a gradual process. In consonance with his cognitive readiness, acquisition of values will proceed from general to specific, beginning with broad categories to specific values. Therefore, a viable category when we are studying children would be in terms of material and non-material values. The categorisation of material and non-material is also upheld by the modern socio-cultural scenario.

Chapter: 2

Review of literature

A distinctive feature of science is that it is founded on the concept of collective wisdom. Thus, work done earlier becomes an inspiration for work to be undertaken, such that current research may benefit from vicarious experience, avoiding loopholes, improving on methodological inadequacies and in the process, adding something to the total quantum of wisdom. Therefore, in this chapter, the researcher has attempted to review relevant empirical work in the research area.

Monumental work on review of studies regarding child labour was conducted by Newman (2000), during the hundred years. This review indicated unequivocally that child labour results in damaging the physical, emotional and spiritual well being of children, both in domestic and external settings. Blanc, Porio, Mehta and Moura (1996) examined the life paths of adolescent boys and girls and their family conditions in the cities of Philippines, India, Brazil, Kenya and Italy. This study analysed the life of the subjects and maintained that the mix of life problems such as poverty, running away from homes, street and pavement dwelling and abusing drugs and engaging in sex for

money or protection lead these children towards the risk of abuse of various sorts.

Studying the victimization of street children, belonging to low socio-economic strata, Lalor (1999) compared Latin American and Ethiopian street children in terms of gender, age, background, delinquency and the outcomes of the street life. The author noted that abuse of street children is widespread including regular physical attacks over them. Street girls were found more vulnerable for sexual offences. Forty four percent of street girls were raped whereas twenty percent of them were sexually attacked. Latin American subjects were similar to gender, background and street life experiences, indicating the possibility of cross-cultural universality of the problems of street working children. Ojanuga (1990) studied life situation of street beggars in Kaduna (Nigeria) and found that most of these children were exploited by poor families for begging. Amongst 52 respondents 16 were physically handicapped. Most of them gave the reason of begging as helping disabled parents or feeding themselves.

Whitbeck and Simons (1990) interviewed 44 female and 40 male runaway homeless adolescents. Findings show that victimization on the streets is mediated by the behavioural consequences of parental abuse. These abused subjects were more likely to be multiple runaways, more likely to associate with deviant friends and more likely to engage in deviant behaviours to

support themselves on the streets. Famularo and others (1990) studied child maltreatment histories among runaway and delinquent children and found that a big proportion of such children had histories of different maltreatments.

Child abuse is rampant and widespread in Indian society as well. Segal and Ashtekar (1994) attempted to assess whether the abuse of children by caregivers/parents is a phenomenon that is prevalent in Indian society. In this connection, 515 children were interviewed in Bombay. Approximately 50% of the respondents reported of physical violence from parents or caregivers and over two-thirds reported the use of abusive violence. In addition, over 60% of the children who had run away from their homes, cited violence by parents as the primary reason for their leaving. Authors proposed that this might be one of the variables adding to the numbers of street children in India.

Working on his previous trend, Segal (1995) conducted another study to determine if the abuse of children was prevalent among middle-class professionals in India. Face-to-face interviews were conducted with a stratified random sample of 319 subjects, in three cities in India, to assess their attitudes toward child rearing and their expectations about child development. 56.9% of the subjects reported having used "acceptable" violence, while 41.9% revealed that they had engaged in "abusive" violence. Interestingly, 2.9% admitted to having employed "extreme"

violence toward their children. It was suggested that violence against children in India may well be the result of social sanction.

Chauhan and Sharma (1997) in their study, measured feelings of insecurity, emotional maturity, creative thinking ability and vocational interest of girl child labourer (age 11-16 years), belonging to low socio-economic strata. In comparison to normal girls, working girls differed significantly in the areas of creative thinking and vocational interest in job related areas such as literature, science, corporate, commercial art and agriculture.

Children of low socio-economic strata are more vulnerable to an abusive treatment. Mcloyed (1998) found that children, who are socio-economically disadvantaged, receive harsh and inconsistent parenting. Toning (1999) in this context reported the case of a 3 year old African- American boy who was born in chronic poverty and suffered abuse and neglect from parents and violent beatings from his stepbrother. Miller (2000) found the behaviour of assaulting the mother amongst the boys from low socio-economic strata, who were abused in childhood. Fantuzzo and others (1998), studied impact of child maltreatment on the social competencies of low-income urban children and found that maltreated children were significantly less interactive, show less self-control and interpersonal skills in social interactions than non-maltreated children.

Brezina (1997), established theoretical relationship between maltreatment of children and its social consequences, using three behavioural dimensions viz. social control, social learning and strain. According to the author, social control theory contends that, maltreatment disrupts important delinquency-inhibiting ties; social learning view says that the deviant values and patterns of behaviour are learned from the abuser, either implicitly or explicitly, whereas general strain theory says that criminogenic emotions such as anger and resentment are likely to arise amongst the victims. The author has based these theoretical explanations on U.S.A.'s national survey data, analysing it cross-sectionally as well as longitudinally. Results approve the above three theoretical notions and maintain that relationship exists between maltreatment and delinquency. This theoretical explanation opens the possibility that abuse may have its impact on child's cognitive-developmental process and behavioural pathology.

Several authors have proposed conceptual models to explain the adverse behavioural effects of child abuse (Thompson and Wyatt, 1999). According to them children's emotional or behavioural problems, learning disabilities or other difficulties often reflect broader problems that are associated with abuse or neglect.

Dillon (1999) conducted a case study with a 19 years old girl who was sexually abused between ages 6 and 12 and got pregnant

at the age of 16. She was tested on 'Draw-A-Person Questionnaire', 'Karp Objective Word Association Test' and the 'Appreciative Personality Test. The author concludes that the girl's responses reflect many problems, the most consistent being reflection of emotional immaturity and distorted views of sex.

Childhood psychopathology has been a major concern for the researchers in the field of child abuse, particularly for understanding the impact of child abuse in the later life of victims. Doyle and Stoop (1999) reported the case of a 10-year-old boy diagnosed with posttraumatic stress disorder (PTSD) resulting from chronic, severe abuse and torture. Authors further note that the boy was born to a heroin addicted mother, who herself had the history of extreme physical sexual and emotional abuse and neglect in childhood.

The notion that post traumatic stress disorder (PTSD) may be found in children who have experienced abuse (sexual in particular) has become an important issue in research and clinical practice (Morrisette, 1999). Children who have been exposed to violence are at risk for developing PTSD (VanFleet, Lilly and Kaduson, 1999).

Ratna and Mukergee (1998) in a quest to establish relationship of child sexual abuse with PTSD estimated that approximately 20% of victims go on to have serious long-term pathology. It was concluded that there is high incidence of PTSD

following sexual trauma. Furthermore, evidences of neuro-endocrine disturbances similar to those seen in war veterans with PTSD were also found amongst the victims.

Saunders et. al. (1999) conducted a study on U.S. based national sample drawn by probability method and interviewed adult women with a history of childhood rape. Results showed that childhood rape dramatically increases risk for development of psychological problems such as, PTSD, major depression and substance use.

Dubner and Motta (1999) studied and compared three groups of children comprising of 50 sexually abused, 50 physically abused and 50 non-abused children. Subjects completed Child Post-Traumatic Stress Reaction Index. Results indicated that sexually and physically abused children demonstrated a high incidence of PTSD. Authors further noted that preadolescents demonstrated more severe PTSD than early adolescent subjects. Widom (1999) observed that 37.5% victims of childhood sexual abuse, 32.7% of childhood physical abuse and 30.6% of childhood neglect met DSM-III R criteria for lifetime PTSD.

Impact of physical and sexual abuse during childhood may become permanent resulting in long-term sequelae related to the abuse per se (Stevenson, 1999). Abnormalities caused by the childhood experiences may surface up during adulthood. Sheldon and Bannister (1998) studied problems of adult female survivors

of childhood sexual abuse. Authors noted major long-term consequences of child sexual abuse and divided them in three categories. First, psychological problems with a psychiatric presentation such as depression, anxiety, sleeping difficulties, eating disorders, self-harm and alcohol and drug dependence. Second, severe interpersonal difficulties characterised by feelings of isolation, alienation, distrust, fear of men, repeated victimization in an adult relationship and difficulty in their relationships with their own children. Third category includes sexual problems such as avoidance of sex, sexual anxiety, and guilt, promiscuity and prostitution.

Eating disorder is one of the peculiar abnormalities particularly associated with child abuse. Berger et.al. (1994) found that eating disorder was one of the dissociative disorders having relation with child abuse. Nine of 41 subjects (physically and/or sexually abused) who completed dissociative disorder interview schedule, were reported having symptoms suggesting DSM-III R multiple personality. Physical abuse history was particularly associated with high dissociation.

Pursuing their previous work, Berger (1995) studied parental bonding patterns amongst Japanese females having eating disorder and childhood physical or/and sexual abuse histories. Subjects who were having histories of physical abuse only had significantly

different parental bonding and dissociation as compared to those who had no physical abuse.

Child abuse has its detrimental effects on behavioural pathology leading to the psychotic or neurotic problems in victims. Read and Argyle (1999) studied three positive symptoms of schizophrenia namely hallucinations, delusions and thought disorders amongst physically and sexually abused children. It was seen that there is a relationship between specific type of abuse and specific symptom. Hallucination was found highly associated with sexual abuse whereas delusion and thought disorder were associated with physical abuse. The study findings confirmed previous findings of a high frequency of auditory hallucinations; particularly command hallucinations to kill oneself, and paranoid ideation among inpatients with a history of abuse.

Straus and Kantor (1994) studied the impact of corporal punishment on mental health and social relationships amongst teenagers of low socio-economic strata. Authors found that children who experienced corporal punishment in adolescence had an increased risk later in life of depressive symptoms, suicidal thoughts, alcohol abuse, physical abuse of children and wife beating.

Silber and Stock (1999) administered Appreciative Personality Test and Draw-A-Person Questionnaire amongst 163 females (16 – 50 years) who were sexually abused in childhood

and 163 (15 – 52 years) controls. Authors found abusees more depressed, passive, hostile and less trusting than controls.

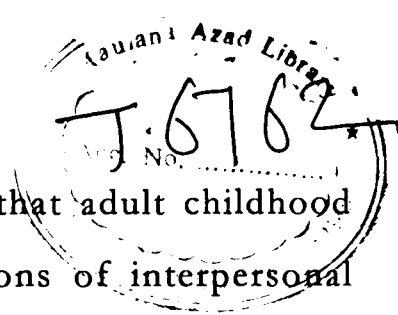
Zlot and others (2000) compared women having major depression with women suffering from pain due to psychological factors. Results of the study showed that negative childhood experiences (“brutality between parents”, “brutality towards child” and “sexual abuse) are prominent and similar in both groups.

Association of adult aggression with physical and emotional abuse was studied by Epps, Carlin and Ward (1999). Tested on State-Trait Anger Expression Inventory, subjects who had physical and emotional childhood abuse history scored high on Trait Anger and Anger In, which is consisted with cognitive-behavioural and social information processing theories of the development of aggression.

Aggressive behaviour amongst abused children is a broad area of research. Herrenkohl and Russo (2001) in a longitudinal study, found that harsh child rearing practices exert their influence by elevating child’s aggressive behaviour. Shumaker and Prinz (2000) also found a high percentage of homicidal offenders who come from homes characterized by domestic violence, poor or absent parenting or physical abuse. Siegal (2000) also found strong association of adult aggression with being a victim of child abuse.

Child abuse has also been considered as one of the causes of suicidal behaviours. Dhaliwal (1996) reviewed researches on men sexually abused during childhood and found that amongst many disorders suicide was one of the major long-term outcomes of child abuse. Bryant and Range (1997) studied lifetime suicidality amongst subjects who reported childhood sexual abuse, physical abuse or both. Subjects were categorized according to the severity of abuse. Subjects having more severe level of sexual or physical or both abuses were found more suicidal than those who reported less severe abuse. Jarvis and Copeland (1997) in a study to explore the association between child sexual abuse (CSA) and psychological co-morbidity among 180 women (aged 16-69 yrs) found that women with a history of both CSA and substance abuse were more likely to have attempted suicide than other women.

It has commonly been found that abused children are at risk for later becoming abusive parents. Narang and Contreras (2000) examined the relationship between history of child abuse and abusiveness as an adult. Researchers adopted a cross-sectional design to examine three constructs viz. physical abuse history, dissociation and physical abuse potential in 190 respondents. Results showed that all three constructs were correlated with each other significantly.



Liem and others (1996) hypothesized that adult childhood sexual abuse (CSA) survivors' characterizations of interpersonal relationships would reflect greater power motivation, and more preoccupation with themes of powerlessness (THP) and betrayal (THB) than non-abused adults'. The hypothesis was tested on 19-54 yr old women with child sexual abuse histories. Results showed that subjects having child sexual abuse histories had both stronger power motivation and lingering fear of power. Although THP were more frequent in the narratives of child sexual abuse.

Ford and Linney (1995) studied juvenile sexual, violent nonsexual, and status offenders with histories of abuse and exposure to pornography. Analysis of data suggested that Juvenile child molesters experienced more parental use of violence and were victims of physical and sexual abuse more often than other offender groups. Results showed that subjects were in greater need for control and treatment for interpersonal relationship skills.

Buist and Barnett (1995) in order to establish the link between childhood sexual abuse and postpartum depression studied the cases of 4 women, classified adult sequelae of child sexual abuse, focusing on four aspects viz, emotional/psychological, sexual adjustment, interpersonal relationships, and social functioning. Women with a history of child sexual abuse are characterized by low self-esteem, anxiety,

and poor relationships. This puts them at a higher risk of depression.

Anxiety and depression seem to be a basic behavioural digression caused by trauma or abuse. Cohen and Mannarino (1988) in their study found that parents of sexually abused girls (aged 6-12 yrs) rated them having significantly more behavioural problems such as depression, anxiety or low self-esteem as compared to parental ratings of non-abused sample. Raskin et al (1989) examined the early childhood experiences of socio-economically disadvantaged patients having anxiety disorders. More than 50% of the subjects were found to be abused during their childhood. Hudson (1990) found severe separation anxiety, fear of starting school, avoidance of their own bed, refusal to sleep alone, and fear of the dark amongst children who were sexually molested by adult strangers, were threatened with murder if they revealed the abuse, and being photographed during the abuse. Devor (1994) found fear, anxiety and depression amongst subjects who encountered at least one severe level of sexual, physical or emotional child abuse. Using Beck Depression Inventory on adult survivors of child abuse, Holmes (1995) found that in comparison to patients having no history of abuse, those with a history of abuse showed no improvement in anxiety scores after therapy.

Mancini, Van Ameringen and MacMillan (1995) carried out their study on adult patients of anxiety disorders. Researchers used Child Maltreatment History-Self-Report and self-report measures of anxiety, depression, and social adjustment. Childhood sexual abuse was reported by 23.4% of subjects and physical abuse by 44.9%. Abused subjects had a higher prevalence of impaired social functioning and lifetime diagnosis of major depression and had higher state and trait anxiety scores. Childhood abuse may affect the severity of the anxiety disorder as well as the presence of concurrent major depression.

Cahill, Kaminer and Johnson (1999) in order to discuss developmental, cognitive, and behavioural sequelae of child abuse, explored the literature on the short and long term sequelae of physically and sexually abused and neglected children, and concluded that abuse and neglect effects on child's neurologic, behavioural, and cognitive system.

Earlier on Carrey et.al. (1995) compared physiological responses of abused children to different stimuli with responses of children in a reference group and to correlate the physiological responses with intellectual and personality functioning. In the first session of this study children were shown slides with emotional or cognitive content while heart rate, pulse rate, skin conductance, electromyography, and skin temperature were measured. In the other session, intellectual and personality

functioning was measured using the WISC-R, Quick Neurological Screening Test, and the Junior Eysenck personality inventory. Abused children had higher introversion and lower Verbal and Full Scale IQ scores. Verbal and Full Scale IQ scores were inversely related to the severity of abuse that had been experienced. When these variables were used in a discriminant function analysis, children were assigned to the correct group 86% of the time. Authors conclude that these findings support a model that describes the effects of abuse as delaying cognitive development and inhibiting physiological responsiveness to the environment.

Glaser, Georgia and Arthur (1999) examined general cognitions, cognitions and attributions related to self and to parental behaviour amongst abused and non-abused children using Child Behaviour Checklist, thought-and-attribution listing procedures and interviews. Results showed that abused children had few positive cognitions and attributions which seems to support authors' hypothesis "less positive but not necessarily more negative". Authors conclude that the cognitions and attribution styles are different for abused and non-abused children.

Grazino and Mills (1992) studied psychological problems and treatment of abused and neglected children in the light of the factors such as quality of the parent-child relationship, socio-

economic status (SES), type and severity of maltreatment, child's developmental stage, and degree to which development is disrupted. Authors stated that Maltreated children show greater difficulty with self-control, more aggression, less empathy, poorer cognitive skills and academic performance, and less moral development.

A relationship between cognitive process and moral development was studied by Ittreyah and Mahindra (1990). Authors found that both moral reasoning and perspective taking improved with age. Gender differences were significant for the cognitive perspective-taking ability only, suggesting that girls possess more prosocial characteristics. Use of multiple correlations with data, indicated that perspective-taking abilities had a significant effect on moral reasoning. Authors further noted that perspective taking once acquired becomes permanent in the areas of perception or cognition.

Chandler and Moran (1990) studied behaviour of male juvenile delinquents and non-delinquents by administering measures of moral reasoning, social convention understanding, interpersonal awareness, socialization, empathy, autonomy, and psychopathy to explore the relations between moral reasoning, moral sentiment, and antisocial behaviour. The delinquent group evidenced developmental delays on all tests of morality functioning. Furthermore, performance of delinquent subject on

measures of autonomy and socialization were found differentiated amongst those offenders who were more or less psychopathic.

Buchsbaum, et al (1992) examined emotion regulation, internal representations of relationships, and early moral development, with the use of a play narrative story stem technique with 4-5 yr old maltreated children and a non-maltreated disadvantaged comparison group of children. Maltreated subjects had experienced sexual and/or physical abuse, emotional abuse, and neglect. Results suggest that maltreatment in the earliest stages of development is problematic for early moral development and likely to play a role in the development of conduct disorders in children.

DeFronzo and Pawlak (1993) Found that childhood trauma (i.e., having been beaten as a child) promoted both smoking and alcohol abuse whereas religious belief and belief in the importance of conformity with shared moral principles have significant negative effects on smoking, alcohol use, and alcohol abuse. Authors' resultant findings support the notion of negative effect of child abuse on moral development and prosocial behaviour.

May (1998) studied the link between moral judgment development and adolescent pregnancy amongst the teenagers with a history of child abuse. In addition, the participants' intention to drop out of school was examined as a possible risk

factor associated with pregnancy status. Data regarding level of moral judgment development, history of emotional, physical, and sexual abuse, and intention to drop out of school was obtained. Four groups were compared (group one ($n = 20$)-pregnant teenagers; group two ($n = 20$)-adolescents who were mothers to their first child; group three ($n = 18$)-teenagers who aborted their first pregnancy; and group four ($n = 20$)-teenagers who had never experienced a pregnancy). An ANOVA procedure was used to test for differences in a measure of moral judgment (the Defining Issues Test (DIT)) across groups. A chi square test of independence was applied to the data set to document relationships and patterns in the self-reported abuse and intent to drop out of school reported by the participants on a questionnaire. Significant differences were found in the 'Principled Morality' scores across the four groups. Group four (never experienced a pregnancy) exhibited the highest 'Principled Morality' scores. Significant differences in the 'Principled Morality' scores were found between groups two and four and groups one, two, and three, relative to group four. Levels of emotional, physical, and sexual abuse were also found to be significant within groups one, two, and three relative to group number four. Intentions to drop out of school were not found to be significantly different across the four groups. In sum, an overall significant discrepancy between the principled level of

moral judgment development of teenagers who become pregnant and teenagers who did not was documented. A higher risk profile of emotional and physical abuse during childhood was also found among the participants.

Smetana, and others (1999) examined maltreated and non-maltreated preschool children's (3-5.8 yrs old) judgments regarding hypothetical provoked and unprovoked moral transgressions. Maltreated children (17 physically abused and 19 neglected) and 19 matched non-maltreated children rated the severity and deserved punishment and evaluated affective responses to 6 hypothetical moral transgressions which were depicted as both unprovoked and provoked by another child's actions. All children rated unprovoked transgressions as more serious and deserving of punishment and as eliciting more happiness and fear and less anger than transgressions that were depicted as provoked by another's actions. Results suggested that patterns of affective responses to hypothetical transgressions differed as a function of maltreatment subtype (Physical and neglect).

On the same lines with their previous study, Smetana, and associates (1999a) examined maltreated and non-maltreated preschoolers' (mean age = 4 years 6 months) judgments regarding hypothetical and actual moral transgressions. Subjects judged, justified, and evaluated affective responses to 6 hypothetical

moral transgressions. Perpetrators and victims also judged and evaluated affective responses to actual classroom moral transgressions. All children evaluated moral transgressions as very serious, punishable, and wrong in the absence of rules. Moral judgments and justifications differed as a function of context (hypothetical vs. actual) and type of transgression but not maltreatment status. Affective responses differed as a function of maltreatment subtype and gender.

Miltenburg and Singer (2000) explored from the viewpoints of Vygotsky's cultural-historical theory and current social constructivists theories, the questions of resilience and discontinuity in the affective development of survivors of child abuse. Authors suggest that moral tools, commitments, and higher-order skills play a crucial part in the development of agency, personal empowerment, and discontinuity. The recurrence of affective problems in survivors may be connected to moral confusion and insoluble moral dilemmas. Authors further note that this has seldom been acknowledged in theoretical discourse, for example in cognitive therapeutic theories.

Koenig, Cicchetti and Rogosch (2000) examined moral development in maltreated and non-maltreated children (aged 3-4 yrs), dividing maltreated subjects into two subgroups: physically abused and neglected. Compared to non-maltreated subjects, abused subjects were found to exhibit less internalisation,

whereas neglected subjects displayed significantly more negative affect. Maltreated and non-maltreated groups differed in the maternal variables that predicted child internalisation. A lower level of maternal negative affect was linked to child internalisation in maltreated children, whereas a lower level of maternal joy predicted internalisation for the non-maltreated children.

Impact of parental discipline was found to be highly associated with moral development in Indian culture. Saraswathi, Thakkar and Kaur (1979) worked on a sample of Indian, upper-middle and working class boys and girls. Authors hypothesised that (a) there would be a relationship between the type of perceived maternal disciplinary technique and the level of moral judgement as indicated by the moral maturity scores, and (b) perceived induction was likely to influence the development of moral judgement in a positive direction, and perceived power assertion in a negative direction. Authors found power assertion as the predominant disciplinary technique particularly high for boys in working class. A relationship between moral judgement with maternal discipline was found amongst the girls of upper middle class.

Saraswathi and Sundaresan (1979) in another study on the same lines with the previous one investigated the relationship between moral judgement level and subjects' perception towards

their parental disciplinary practices amongst the boys of upper class and the lower class. Correlation analysis of the two variables showed that (a) among the upper class boys power assertion was negatively correlated and induction positively correlated with moral maturity score (MMS); (b) in the case of upper class girls, power assertion had a high, significantly negative correlation with MMS; (c) for working class boys, the correlations were very low; (d) in the upper class groups power assertion was the predominant disciplinary technique followed closely by induction techniques and (e) in contrast, power assertion was strikingly high for boys from the working-class group.

Saraswathi and Sundaresan (1980) administered an adaptation of Kohlberg's (1973) Moral Judgement Test on upper-middle and working class Indian children and interviewed twenty-eight Indian mothers from the same socio-economic level about maternal disciplinary practices. The results indicated a general pattern of negative correlations between maternal power assertion and children's moral maturity scores.

Saraswathi and Verma (1976) studied social class differences in the development of moral judgement through an adapted Indian version of the Kohlberg Moral Judgement Test. Results showed significant differences in social class when specific moral issues were treated as separate units.

Saraswathi, Sundaresan and Saxena (1980) collected data on the moral judgement of Indian boys and girls of upper and lower classes with the help of the clinical interviewing technique and Kohlberg's Moral Judgement Test. Findings revealed that (a) there was clear evidence of a shift from moral stage 2 to stage 3 between 10-15 years of age; (b) the sequence of stage-wise progression of moral judgement was consistently present; (c) social class differences were markedly in favour of the upper social class but no sex differences were observed; and (d) nuclear, small family with higher education, occupation and income levels of parents was positively correlated with the level of moral judgement.

A few studies noted here give an impression that development of moral judgement is mediated by factors such as age and gender difference. Bakken and Ellsworth (1990) studied impact of age and gender on moral development amongst the subjects of different age groups and found that process of moral development goes on with age progression. Authors also found that gender differences effect significantly the moral development in each age group, with males scoring higher than females. Narvaez (1998) also found significant age-level differences in moral judgement development.

Pioneering work of gender differences in moral development was done by Gilligan (1982). In the quest to find out

feminine morality, she established that girls/women have more maturity as compared to boys/ men in justice and care domain of Kohlberg's model of moral development.

Stiller and Forrest (1990) followed Gilligan's work in their study of moral development amongst men and women. Results supported the theoretical construct of Gilligan and showed that differences exist between male and females on the counts of different moral concepts.

In Indian scenario, Tripathi and Misra (1979) found a significant main effect of age on the development of moral judgement amongst Indian children. Authors finally concluded that capacity of moral judgement increases with age but significantly mediated by the factors of sex and socio-economic status.

Perry, Wells and Doran (1983) studied characteristics of parents in abusing and non-abusing families. Results indicate that mothers from abusing families experienced lower self-esteem and less family cohesion and expression, expected slower development of their children, and reported more anxiety and family conflict than did control mothers. Fathers from abusing families reported less family cohesion and moral/religious emphasis, expected slower development of their children, and reported more family conflict than did control fathers.

Reinhard (1990) analysed the relationship between depression in adolescence and the development of moral identity amongst 43 depressive and non-depressive child and adolescent psychiatric patients. Results show that the age coupling of the socio-moral development in depressive adolescents is considerably less than in other patients. Corresponding to theoretical forecasts, a distinct depressive syndrome is found which presupposes the development of feelings of guilt, only with the attainment of the conventional moral level.

Elbedour, Baker and Charlesworth (1997) examined moral development of 3 groups of children, who had been subjected to varying degrees of political violence and economic disadvantage. Ninety three 8-13-yr-old Israeli Jewish and Bedouin school children, and Palestinian West Bank school children were asked various moral reasoning questions based on an animal fable involving a moral dilemma under three conditions viz. hypothetical, role-taking and political. Results indicate that mutuality solutions to moral dilemmas were given more frequently by Israeli Jewish children than Israeli Bedouin or Palestinian children as the questions shifted from abstract to real-life situations. No significant gender differences were found between Jewish children and Bedouin children in hypothetical issues; however, violence and limited resources were found to affect moral judgment in real-life situations for boys, but not for girls.

These findings support the hypothesis that moral reasoning in children is significantly linked to real-life situations and resources. Results of the study indicate that adverse experiences of children such as maltreatment, low socio-economic conditions and child labour in any society may exert similar impact on their personality development.

Graziano and Mills (1992) concluded on the basis of their work that maltreated children show greater difficulty with self-control, more aggression, less empathy, poorer cognitive skills and academic performance, and less moral development.

Apart from the pathological representation of child abuse, McGehee (1983) claimed that it is an outcome of marked changes in daily lives, loss of control over productive activity, long physical separation of family members, and domination of materialistic values. Discussing the relationship of abuse with child labour, social environment of their family and workplace and their vulnerability towards abuse, author stresses on enhancing relational values over materialistic values as remedial measures.

Barlett (1990) discuss a concept developed by scholastics “acedia”, which describes work-engendered depression. Author maintains that this condition is prevalent in highly industrialized societies. Resultantly, extraordinary focus on work, money and

the things that money can buy has displaced values that traditionally exerted a liberating and humanizing influence.

Bohan (1997) assessed adult women sexually abused in childhood for values by testing them on Rokeach Value Survey to assess inner and outer values. The sexually abused women ranked personal values such as inner harmony, self-respect, wisdom, and health as most important to them, indicating that they may not have developed inner values as children. The non-abused women ranked the outer values of equality, a world of peace, national security, and world of beauty as most important which may indicate greater psychological maturity.

Plummer (1990) in order to understand childhood sexualities, adopted social constructionist view to explain the processes by which a child comes to script his/her sexual world, a number of central dimensions are proposed: the scripting of absences, values, secrecy, utility, gender, and generation. Analysing the complexity of childhood sexualities, author suggested that the above-mentioned central dimensions are either affecting or being affected his/her sexual behaviour towards any direction.

Guijarro, et. al. (1999). Studied family risk factors associated with adolescent pregnancy of 12 – 19 years old subjects by using chi-square, t-test, and ANOVA. Results showed that

more non-pregnant subjects lived with their biological parents when compared with their pregnant peers. Pregnant Ss reported lower mother-daughter and father-daughter communication, less life satisfaction and happiness in general, and more school and economic difficulties. They were less likely to find support for their problems in or outside the family and showed higher levels of depression and sexual abuse than their non-pregnant peers (68.8% vs 34.5% and 14.9% vs 4.5%, respectively). Non-pregnant Ss showed higher school performance and expectations regarding, school achievement and future perspectives. Values such as respect for others and religiosity were higher among non-pregnant subjects.

Arntz (1994) presented a cognitive formulation of Borderline Personality Disorder based on previous cognitive and behavioural conceptualisations, and on empirical evidence pertaining to the relationship between Borderline Personality Disorder and childhood traumas. The author concluded that chronic traumatic abuse or neglect in childhood leads to the development of almost unshakable fundamental assumptions about others, one's own capabilities, and about one's value as a person.

Futa, Hsu and Hansen (2001) discussed how child sexual abuse affects the victims' families. Review of the relevant

literature with reference to Asian American families throws light on the adverse effect of child sexual abuse on Asian American values such as collectivity, conformity, inconspicuousness, middle position virtue, shame, self-control, and fatalism.

Ashby, Gilchrist and Miramontez (1987) noted a study with American Indian (Native-American) girls who were victims of sexual abuse in which value inculcation was used for therapeutic purpose. Girls were encouraged to take part in programmes including sharing meals, traditional arts and free art expression, didactic exercises, and a talking circle. Subjects' positive responses and high attendance rates proved the importance of these cultural values.

Leake (2001) on the basis of his ethnographic fieldwork of nearly 5 years duration, conducted on serious emotional disturbances in a semi-rural community in Hawai'i. Author concluded that anger problems could be attributed to cultural loss due to Western influences, and therefore advocated a return to traditional values.

Lawson (1998) in a quest to study the long-term impact of child abuse on religious behaviour and spirituality in men tested two hypotheses (1) past experience of child abuse (sexual, physical, or emotional) will be related to higher levels of reported alienation from religion and God as shown in lower rates of

current religious behaviour, higher frequency of spiritual "injury," and lower stability of religious behaviour and experiences; (2) More "severe" forms of abuse will be associated with higher indicators of alienation. Results showed that the history of sexual abuse was related to significantly greater spiritual injury and lower stability of spiritual behaviours and experiences. Multivariate analyses indicate that the effect size is relatively small and the type of abuse was less important than the presence of any form of abuse. The findings suggest that the impact of childhood abuse is complex and affects significantly the construct of personal beliefs and may also affect the value system adversely.

Adedoyin and Adegoke (1995) administered semi-structured questionnaire on teenage prostitutes in Nigeria. Findings suggest, among other things, that childhood sexual abuse perhaps leads to prostitution. Half of the sample used in the study had their first sexual experience early in life, and about the same number lived with their parents when they began prostituting. Authors note that this phenomenon occur in a society that has come to erode some of the sexual constraints in the traditional Africa. Due to this society's openness today toward sexuality and sexual expression, adolescents commence sexual activity at an increasing earlier age and the average marriage comes much later. It is therefore not surprising that an increasing proportion of

adolescents in Nigeria are engaging in teenage prostitution. This conclusion may lead to a notion that modern day values towards sexuality and earning (economic) values have relationship with child sexual abuse.

Costa and Stiltner (1994) describe a counselling group providing support to cope with major crises such as abuse. Values clarification and empathic assertion were techniques amongst others to be indicted in treatment programme.

Walsh (1995) studying the effect of poor parental attachment on sexual promiscuity and drug abuse, found that subjects reporting weak parental attachment were more involved in unrestricted sexuality and reported more drug usage than Ss with stronger parental attachment. Commitment to religious values was found inhibiting male sexuality more than female sexuality.

Maltas and Shay (1995) in an interesting interpretation of the findings of their study which examines partners of childhood victims of sexual abuse, for whom the impact of that early abuse on the couple's intimate relationship is so often the cause of confusion and unhappiness. Partners of survivors of childhood sexual abuse may develop a "trauma contagion" marked by high levels of stress, doubts about key personal values and assumptions about the world, and a tendency to be drawn into unconscious re-

enactments with the survivor of the abusive relationship. The metaphor of contagion suggests a process by which the trauma is communicated, like a virus, to an intimate sexual partner and is thus experienced more pervasively than it is by someone in a close but different kind of relationship to the survivor.

Rosen (1979) studied interpersonal values among child-abusive women by collecting responses on a personal data sheet and the Survey of Interpersonal Values. Results indicate that the subjects who abused their children valued conformity and benevolence less and authority over others more than non-abusive subjects. No differences were found in values of support, recognition, or independence. The abusive Ss seemed to derive little satisfaction from nurturing or social role-fulfilling behaviours, while experiencing considerable frustration of their power needs.

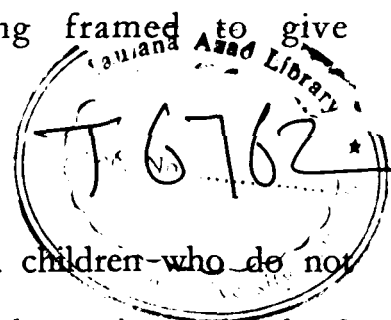
It has been noted earlier in this chapter that high risks and deviant behaviour is an outcome of child abuse. Deviant behaviour itself may have a relationship with the value system of a person. Fishbein and Perez (2000) in their study examined this relationship by using self-reported measures of several attitudes and behaviours known to correlate with drug abuse and delinquency. Researcher found that certain types of deviance which involve material and monetary gains may be influenced by

relationships with significant others. On the other hand, deviance involving potentially harmful consequences to both self and others are influenced by personal attitudes. It was further noted that positive relationship with subjects' fathers and pro-social values were inversely related to two of the behavioural deviance measures.

Bromrick and Swallow (2001) claimed that traditional researches into values have tended to classify young people into categories of self and other orientations. In present study authors explored values within a contemporary context and analysed into more complex value sets. They recorded responses of boys and girls (age 11 – 16) on open ended questionnaire which asked about philosophies of life, fears and underlying values. Girls preferred values of pleasures in life along with relationships with family, friends and boys. On the other hand boys showed their interest in winning National Lottery or/and activities like sports. In general both sexes dreamt of fame and fortune.

Chernoff and Davison (1999) studied role of values as an underlying determinant of risky sexual behaviour. Rockeach Value Survey and sexual behaviour questionnaire was administered on late adolescents and young adults. Authors found that subjects of lower sexual risk preferred values viz. self controlled, helpful, honest, loving, equality and a world at peace.

On the basis of the literature review as well as the researcher's own understanding and estimate of the phenomenon, the following research questions are being framed to give concrete direction to the research.



1. Do children experiencing abuse differ from children who do not experience abuse on moral judgement, moral practice and values? (Moral judgement has four components and each of the four components will be taken up.)
2. Do male children experiencing abuse differ from male children who do not experience abuse on moral judgement, moral practice and values? (Moral judgement has four components and each of the four components will be taken up.)
3. Do female children experiencing abuse differ from female children who do not experience abuse on moral judgement, moral practice and values? (Moral judgement has four components and each of the four components will be taken up.)
4. Do male children experiencing abuse differ from female children who are experiencing abuse on moral judgement, moral practice and values? (Moral judgement has four components and each of the four components will be taken up.)
5. Do children experiencing high severity of abuse differ from children who experience low severity of abuse on moral judgement, moral

practice and values? (Moral judgement has four components and each of the four components will be taken up.)

6. Do abused children falling in upper age group differ from abused children who fall in lower age group on moral judgement, moral practice and values? (Moral judgement has four components and each of the four components will be taken up.)
7. Do non-abused male children differ from non-abused female children on moral judgement, moral practice and values? (Moral judgement has four components and each of the four components will be taken up.)
8. Do non-abused children falling in upper age group differ from non-abused children who fall in low age group on moral judgement, moral practice and values? (Moral judgement has four components and each of the four components will be taken up.)
9. Do children experiencing low, moderate and high levels of physical abuse differ on moral judgement, moral practice and values?
10. Do children experiencing low, moderate and high levels of sexual abuse differ on moral judgement, moral practice and values?
11. Do children experiencing low, moderate and high levels of economic abuse differ on moral judgement, moral practice and values?

The researcher has attempted to find an answer to the above stated questions through appropriate methods and techniques, details of which are given in the next chapter.

Chapter: 3

Methodology

The aim of the present research was to explore the impact of abuse on working children as reflected in their capacity for Moral Judgement, Moral Practices and acquisition of values. In order to ascertain whether the experience of abuse actually affected or not, a sample of non-abused children was also studied. The two groups were compared on the various dimensions under studied. Furthermore, since the researcher was interested to elicit information of a more in depth nature, some case studies were also taken. In a discipline which is concerned with complex human dynamics, this would be useful in helping to build a clear picture and exposing factors and variables which may not be initially in our scope of understanding. Thus, together with the various tests which were administered, case studies of some severely abused working children were also collected.

In accordance with the requirement of the study, the first task which faced the researcher was the construction of questionnaires to measure certain dimensions under study. Since the goodness and reliability of results would depend, upon whether questionnaires were assessing desired behaviour or not, it

was necessary to undertake this work cautiously and seriously. Therefore, in the construction of questionnaire we adhered to proper prescribed procedures.

In their quest to establish the strategies of inferring psychological meaning from behaviour, Kelly (1969) and Hassan (1997) suggested three strategies for construction of questionnaire:

- 1) Rational-theoretical strategy
- 2) Empirical strategy and
- 3) Factor-analytic strategy.

The rational –theoretical approach was found most appropriate in the context of present study. According to Wiggins (1973) rational-theoretical approach is the correspondence approach because it is based on the assumption of existence of one-to-one correspondence between verbal response and the hypothetical internal state. In this system, the researcher, in the light of his previous knowledge and experiences, conceptualises appropriate items and to categorize the responses of these items in terms of their ability to elicit responses which would reflect the trait under study. The genesis of items or statements, their responses and their further processing, take into consideration some theoretical model.

The following steps are involved in developing a rational theoretical instrument:

Defining the construct:

Definition of the trait must be formulated. Definition may be taken out from a particular theoretical system, in case the researcher is depending upon a pre-established theory, or the researcher may base definitions on his evaluation of the concept, supported by appropriate empirical theoretical constructs.

Editing and improving language of items:

Since one of the fundamental assumptions of rational-theoretical approach is that responses given by the subject are the verbal representation of her/his mental interior, the items in the instrument should convey the same meaning to all the subjects so as to have a sample of their same kind of mental interior. To ensure that all the subjects get the same meaning of statements, the statements should be easy to understand and not open to more than one interpretation. Some informal criteria for the editing of statements given by Edwards (1969) can be used for the selection of items. The criteria are:

- Avoid statements, which can be interpreted in more than one way.
- Avoid statements, which are likely to be endorsed by everyone or almost by no one.
- Select statements that cover the entire range of variations along the continuum.

- Keep language of statements simple, clear and direct.
- Statements should be short, rarely exceeding twenty words.
- Each statement should contain one complete reference of feeling or behaviour.
- Statements should avoid universals such as 'always', 'all', 'none', 'never' etc. because universals introduce ambiguity.
- Words such as 'only', 'just', 'merely' and others of similar nature should be used with care and moderation in writing statements.
- As far as possible statements should be in the form of simple rather than complex sentences.
- Avoid words that are not understood by those who have to give responses.
- Avoid use of double negatives.

Determining item homogeneity:

A rational-theoretical instrument is developed to assess individual differences in respect to the trait to be assessed. The total score obtained by adding the scores assigned to individual items should have the contribution of only one source but this is possible only when all the items comprising the scale are consistent due to their being the measure of the same characteristic. This must be ensured.

Sample:

The total population of Aligarh city (urban area) is 6,39,303 of which 3,42,304 are males and 2,96,999 are females (Census of India, 1991). According to a general estimation, some 50,000 children below 15 years are working as child labourers. These children work under non-organised settings such as lock factories, brassware, motor garages, roadside hotels, *dhabas*, rag picking and domestic helps.

The sample comprised of 250 children age ranging from 8 to 14 years (ILO norm of age of child labour below 15 years). Out of these 125 were child labourers who had been subjected to abuse. Abused subjects amongst these working children were identified with the help of various spotters, who lived in the subjects' locality, and know the details of abuse of subjects.

Another group of 125 children who were non-abused and fell roughly in the same age group were also included in the sample. The purpose of this was to have a group which could be compared to abused sample on the relevant dimensions.

Drawing of sample through random procedure is undoubtedly desirable but even in pure experimental research it is a difficult proposition. According to Broota (1989), "randomisation is necessary to ensure validity of independence assumptions, in practice, it is generally difficult to follow dictates

as set forth by the theory of random sampling. Usually we include, as subjects those members of the population that are easily accessible to us.”

It is therefore advisable that the researcher should draw subjects at random from those subjects that are easily accessible to him. In the present research, the sample was drawn in terms of subjects’ accessibility but it was ensured that no bias was involved in selection of sample.

In spite of attempt to ensure that equal number of male and female subjects should form part of the sample, there was ultimately a disparity as less girls in abused group sample agreed to participate in the study. In non-abused sample boys showed less interest and willingness than girls to participate in the study. The average ages were 11.57 years and 12.33 years for abused and non-abused groups respectively.

TOOLS OF STUDY:

Moral Judgement Test:

To measure the ability to make moral judgement amongst children, Moral Judgement Test developed by Sinha and Verma (1968) was used. This test follows the cognitive moral development theories of Jean Piaget (1932) and Lawrence Kohlberg (1968). This test has been constructed for use with

Indian children and based on fourteen positive and negative moral concepts (virtues and vices), prevalent in Indian culture. The seven positive moral concepts or virtues are Ahimsa (non-violence), sense of duty, respect, purity, forgiveness, *punya* (merit) and truth. Seven negative moral concepts or vices are betrayal of faith, greed, anger, lie, revenge, stealing and sin. The construction of the test is based on the model of a general intelligence test. The test consisted a number of items on which the subject has to take moral decisions, group moral contexts in the statements, work out the relationship between words with moral connotation, evaluate a given piece of action, use logical reasoning in moral problems and select the appropriate definitions of the moral values (Sinha and Verma, 1968). These items have been grouped in six distinct categorical components as described below:

Part-1 Discrimination: Ten items with three alternatives in each. Subject has to choose one which she/he considers as right answer for a question of moral issue.

Part-2 Incomplete sentence: Ten items in the form of incomplete sentences. From four alternatives subject has to choose one which appropriately completes the sentence.

Part-3 Analogies: Eight items with a pair of words in each. Subject has to choose a word from four alternatives, which has a relationship with the pair of the words.

Part-4 Best Moral Answer: Eight items in the form of the narration of certain incidents regarding moral dilemmas. Subject has to choose one best solution from four alternatives.

Part-5 Moral Reasoning: Six items in the form of problems and require logical reasoning by the subject for selecting correct answer out of the four given alternatives.

Part-6 Definition: Eight items, each representing one moral value. Subject has to choose one correct definition for that moral concept out of four alternatives.

There is only one correct answer for each item. For scoring, each correct answer is to be assigned a score of one and an incorrect answer a value of zero. The total score obtained by the subject would be the index of his moral judgement.

Moral judgement test was administered on abused children in a pilot study. This data collection revealed that abused subjects who come from poor working group, could not respond to the questions which required writing ability or academic knowledge. Part-2 and Part-3 of moral judgement test i.e. "Incomplete Sentence" and "Analogies" require such skills in the respondents. Therefore, four subtests were used by the researcher.

Authors using split-half method had adjudged reliability of the test to be 0.93. Reliability of the test for three age group of

children consisting 100 children in each group was found to be 0.90, 0.89 and 0.92 for low age group, middle age group and upper age group respectively. For each of the three each groups, high degree of consistency among the test items had been found proving the test highly valid.

The moral judgement test provides a simple and quantitative measure for assessing moral judgement of children. Regarding the test Sinha and Verma (1968) opines, "Since moral characteristic is a significant aspect of individual's personality, an analysis of the various developing processes especially during the childhood years is important. Such an analysis can help in isolating the various sources, influences and opportunities for such development. It is considered a useful tool in making developmental studies of children and preadolescents."

Moral Practice Test:

Detailed interaction with subjects during administration of the Moral Judgement Test gave the researcher a startling information which needed to be considered. It was seen that mere knowledge and judgement of certain moral concepts does not ensure that these moral concepts would necessarily be the part of subjects' behaviour. It was revealed that some subjects who performed well on Moral Judgement Test seldom practiced the

same moral concepts in their daily life behaviour. This stimulated the researcher to dig into the issue and to test the actual moral practices of the subjects along with their moral judgement ability. In this background the Moral Practice Test was visualised.

In order to design an appropriate tool by following rational-theoretical approach, a pool of items was prepared. These items enquired about subjects' daily life practice on fourteen moral concepts on which Moral Judgement Test has been constructed. Almost thirty items were prepared with the help of research scholars and teachers of the department. Further, these items were subjected to scrutiny by experienced researchers. In this process, items were reduced on two criterions: first, items of no value or low value were eliminated and secondly, superfluous items were eliminated. Comments or modifications in language or structure of the items, given by the experts were incorporated. In the end, seven questions with three alternative responses were retained. These seven items were based on seven distinct dimensions of morality viz, respect of older, control over telling lie, control over deception, control over stealing, control over anger, control over revenge and control over greed. The questionnaire intended to enquire subjects' actual practice of these moral behaviours in their daily lives. Questionnaire was to

be administered to parents, employers or peers of the subjects who closely knew her/his behaviour.

Three alternative responses of each inquiry were 'Always', 'sometimes' and 'never'. Scores of '3', '2' and '1' were assigned respectively to these responses. The total score of this test for an individual i.e. moral practice index ranges from 7 to 21.

Measure to Study Values:

An appropriate questionnaire which tests values in our particular age group was not available. An important consideration in this matter is that values emerge in a clear manner through societal realities, experiences and interactions. At the pre-adolescent stage, they are in a fluid state and in the process of evolving. However, in a general manner some broad patterns and priorities which would later crystallise as specific value patterns are bound to be there. Since in the lower age group understanding and cognitions rely more on tangibles and observables in contrast to abstract concepts, it was felt that the internalisation of the child on the material vs. non-material continuum would indicate his value priorities in a better manner.

It was necessary that researcher design an appropriate tool preferably by using valid procedures like the rational-theoretical

approach. Same steps which were followed constructing Measure of Moral Practice were to be followed here also.

With the help of literature and various studies the researcher defined material values. Each item represented material – non-material value domain similar to Allport-Vernon-Lindsey's first part of the test of values. Our measure included values viz. selfishness, combative behaviour for gains, charity, self abnegation, flattery, greed, self control, self centrisms, consumerism, honesty, equity, arrogance, caring for others, austerity, fun/pleasure, patience, forgiveness, wealth, power and righteousness etc. The theoretical connection of items follows the suggestion by Kelly (1969) which opines that "the theory prescribes what traits or variables are to be assessed, what behaviour are the best indicators of these variables, and what weights (scores or interpretations) should be given to the responses elicited."

Initially almost 75 items were formulated which were reduced and their applicability was improved following the same procedure as described in preceding paragraphs in preparation of Measure for Moral Practice. This pattern of construction of test based on concepts of concepts of material values follows strategy of Allport-Vernon-Lindsey Scale of Values (1936), developed on

the basis of Spranger's theory of values; and Edward's personal Preference Schedule (1954), based on Murrey's theory of needs.

Finally, the scale consisted 18 items. Each of them presented a domain of material value – non-material value and subject had to choose one (either material or non-material value) preference as a solution of the given issue in each item. While scoring the responses, a score of 1 was assigned to each item to which subject has given the preference of material value. Total score of a subject indicates her/his material value index which ranged from zero to eighteen.

Details of Abuse Information Schedule:

“National Incident Study Data Form” constructed under “National study of the incidence and severity of Child Abuse and Neglect”, NCCAN, U.S. Department of Health and Human Services was adopted and modified according to the life styles of those working children who represent very poor segment of the society. This schedule asked information on occurrence and severity of physical and sexual abuse. The dimension of Economic Abuse was also added to the checklist for the requirement of the study. Schedule further requires details about abuser and mode of exploitation regarding abuse. It also questions about any post-abuse intervention as availability of physical and emotional needs and given or not or sparing from the medical help.

Measure of Severity of Child Abuse:

The term child abuse covers a large territory. It is not a single problem but a multitude of the problems which occur to a working child during her/his interaction with employer and other people. Abuses are elusive properties and sometimes combine with each other. For example, sexual abuse includes elements of physical and emotional abuse as well. Furthermore, the amount of inflicted abuse varies from child to child. It is very difficult to draw a line of demarcation between normal and abusive punishment or among different types of abuses and their severity. Bryant and Range (1997), studying more than 450 subjects, used a pattern of severity of abuse and categorised it in three categories viz. mild, moderate and severe for sexual and physical abuse.

By consulting previous researches in the area of child abuse, a criteria of assigning numerical values to the severity of all three types of abuses under study was established as below:

A- PHYSICAL ABUSE:

1. Low Level of Severity:

Beating by kicking punching, kicking or pushing or using an object to beat.

2. Moderate Level of Severity:

Marks leavening implement using a stick or rod, confinement by locking, depriving of food for some time.

3. High Level of Severity:

Punishment leading to physiological damage or threat to life, amputation, binding limbs, hanging upside down, biting or branding with hot objects.

B- SEXUAL ABUSE:

1. Low Level of Severity:

Maintaining sexual chat with child, sexual remarks, exposing them to pornography or undressing before them

2. Moderate Level of Severity:

Physical molestation (touching and fondling), forcing, tricking or bribing them to involve in sexual activities which does not involve final sexual act.

3. High Level of Severity:

Making sexual contact by persuading or threatening, rape or attempted, involving them in sexual trade including pornography, taking their pictures in nude to threaten them.

C- ECONOMIC ABUSE:

1. Low Level of Severity:

Demanding their money for loan, pending their payment or attempting to snatch their money.

2. Moderate Level of Severity:

Under payment for a little long period, forcing child to work more than their due remuneration, having concern only for

economic gains at the cost of child's health, well being and family responsibilities.

3. High Level of Severity:

Non-payment, keeping child's money or other valuable as a security which troubles her/him economically, prolonged underpayment.

On the basis of information gathered from Abuse Information Schedule, researcher categorised them according to above criteria. General slapping and spanking were not included as these activities are the part of employers' behaviour who generally use it as a catalyst to keep their manpower working.

In most of the cases more than one type of abuse were found. Due to their combined nature it was very difficult to separate because one type of abuse was associated with other. Therefore, abuses in combine form were also rated and analysed.

For low level of abuse, a value of 1 was assigned; for moderate a value of 2 and for high level of abuse a value of 3 was assigned, separately for each type of abuse. The total score of severity of abused ranged from one to nine.

A demographic data information was also prepared to collect subjects' family and employment information such as her/his income, total family income, type of work, duration of working hours, length of work life, family details and all possible family history.

Collection of data:

Subjects were contacted at their living places or work places for interview. Volunteering spotters helped identifying suspected or confirmed abused (sexually, physically or economically) subjects out of working children's population. Spotters played an instrumental role in persuading children to co-operate for the study, developing rapport between researcher and subject and helping subjects to come out with their details of abuse. However, it was very difficult to make subjects speak out their very personal experiences. They had the fear of employer's wrath or fear of something which they did not understand about the purpose of this research. In some cases parents of the subjects were also interviewed to confirm the details of abuse.

The questionnaire set was prepared in Hindi language and was administered to the subjects in the form of interview schedule. Since the subjects were totally illiterate thus the questionnaire was orally administered to them. Care was taken to keep the real spirit of questionnaire intact. Researcher verbalised the questions in such a way that the subjects could get real idea of questions.

Collection of data from respondents underwent three stages: First, identifying abused subjects and collecting the details of their abuses; second, administration of moral Judgement Test and

Measure of Values one by one; third, testing subjects' actual moral practice by administering its questionnaire on subjects' parent, employer, other elders or peers who closely watch her/his behaviour. Kelly (1969) gives an account of the term judge, which refers to "a person making an evaluation of any characteristic on the basis of any kind of behaviour." Kelly categorised judges of this kind in three; expert judges, peer judges and self-ratings. According to Kelly, expert judges are the persons who, "by virtue of special training and/or experience, are presumed to capable of making more valid inferences in the use of a particular assessment technique." For peer judges author comments, "A necessary condition for obtaining good ratings from peer judges is that members of the group have lived, worked and / or played with each other over a sufficiently long period so that everyone has had an opportunity to observe his fellow members in a variety of situations." Thus, researcher of this study relied upon subjects' parent, employer and other elders as experts and peers to adjudge her/his moral practice by responding on the concerned questionnaire.

Statistical Treatment:

Before deciding on an statistical treatment researcher felt it necessary to ascertain whether the available data fulfils or not the

assumptions of normality. Mere watching the histograms was not felt to be an effective method of testing the normal distribution of our data. According to Field (2000), "It is all very well to look at histograms, but they tell us little about whether a distribution is close enough to normality to be useful. Looking at histograms is subjective and open to abuse." At this juncture an objective test to decide the normal distribution of data was required. Researcher decided to use Kolmogorov-Smirnov test for this purpose with the help of SPSS 10.1, computer software for statistical operations.

Administration of K-S test gave the information that the data of both the groups of children on all the personality characters was not fulfilling the assumption of normalcy. For such situation, Kerlinger (1983) stated that, "when in doubt about the normality of a population, or when one knows that the population is not normal, one should use a non-parametric test that does not make the normality assumption."

While deciding on non-parametric methods researcher had to keep in mind the nature of the data and requirements of the research. Research questions stated in the preceding chapter focus on the differences between the groups of children on the counts of abuse. A non-parametric test which immaculately computes this difference without using the assumption of normalcy is

Mann-Whitney test. Siegall and Castellan (1988) opine about this test that, “this is one of the most powerful of the non-parametric tests, and it is very useful alternative to the parametric t-test.”

Data on the severity of abuse is categorical in nature and needs a treatment of categorization of frequencies. Chi-square method seems to be most suitable on such situations. Thus, researcher decided to use Mann-Whitney U and Chi-square tests with the data.

Chapter: 4

Results

The main purpose of the present investigation is to find out the impact of abuse on moral judgement, and values amongst working children. In order to probe into the phenomenon certain research questions were formulated which have been given in the second chapter.

Our first research question deals with the difference between the groups of abused and non-abused children on moral judgement and its four components, moral practice and material values. Results obtained can be seen in Table 1.

Table: 1
Showing differences between abused and non-abused groups on moral judgement and its components, Moral Practice and Values

Groups	N	Mean Rank	Sum of Ranks	Mann-Whitney U
Factor: Moral Judgement				
Abused	125	78.19	9773.50	1898.50 (p< .01)
Non-Abused	125	172.81	21601.50	
Component 1: Discrimination				
Abused	125	73.35	9168.50	1293.50 (p< .01)
Non-Abused	125	177.65	22206.5	
Component 2: Best Moral Answer				
Abused	125	101.52	12690.00	4815.00 (p< .01)
Non-Abused	125	149.48	18685.00	
Component 3: Moral Reasoning				
Abused	125	97.56	12195.50	4320.50 (p< .01)
Non-Abused	125	153.44	19179.50	
Component 4: Definition				
Abused	125	85.32	10664.50	2789.50 (p< .01)
Non-Abused	125	165.68	20710.50	
Factor: Moral Practice				
Abused	125	93.06	93.06	3757.50 (p< .01)
Non-Abused	125	157.94	157.94	
Factor: Material Values				
Abused	125	159.86	159.86	3517.00 (p< .01)
Non-Abused	125	91.14	91.14	

From the above table we find that abused and non-abused subjects differ significantly on the scores of moral judgement and its four components,

moral practices and material values. Comparison of mean ranks further tells us that group of non-abused subjects has a better score on moral judgement, its four components and on moral practices. On material values, abused children scored higher than their non-abused counterparts.

Our next research question suggests probing of difference between abused male children and non-abused male children on moral judgement and its four components, moral practice and material values.

Table: 2
Showing difference between abused and non-abused male children on moral judgement and its components, moral practice and material values

Groups	N	Mean Rank	Sum of Ranks	Mann-Whitney U
Factor: Moral Judgement				
Abused	75	47.61	3570.50	720.50 (p< .01)
Non-Abused	48	84.59	4055.50	
Component 1: Discrimination				
Abused	75	44.46	3334.50	484.50 (p< .01)
Non-Abused	48	89.41	4291.50	
Component 2: Best Moral Answer				
Abused	75	57.07	4280.00	1430.00 (p< .05)
Non-Abused	48	69.71	3346.00	
Component 3: Moral Reasoning				
Abused	75	55.59	4169.50	1319.50 (p< .01)
Non-Abused	48	72.01	3456.50	
Component 4: Definition				
Abused	75	48.12	3609.00	759.00 (p< .01)
Non-Abused	48	83.69	4017.00	
Factor: Moral Practice				
Abused	75	46.93	3520	670.00 (p< .01)
Non-Abused	48	85.54	4106	
Factor: Material Values				
Abused	75	74.50	5587.50	862.50 (p< .01)
Non-Abused	48	42.47	2038.50	

Observation of table 2 reveals that abused and non-abused male subjects differ significantly on moral judgement and its four components, moral practice and material values. Non-abused males have scored higher on

moral judgement, its components and moral practice. On material values, abused males were superior to non-abused males.

In the same pattern, the difference between female children who are experiencing abuse and female children who do not experience abuse was studied on moral judgement and its four components, moral practices and material values. Research question number 3 is concerned with this issue.

Table: 3
Showing difference between abused and non-abused female children on moral judgement and its components, moral practices and material values

Groups	N	Mean Rank	Sum of Ranks	Mann-Whitney U
Factor: Moral Judgement Index				
Abused	50	30.71	1535.50	260.50 (p< .01)
Non-Abused	77	85.62	6592.50	
Component 1: Discrimination				
Abused	50	29.79	1489.50	214.50 (p< .01)
Non-Abused	77	86.21	6638.50	
Component 2: Best Moral Answer				
Abused	50	41.98	2099.00	824.00 (p< .01)
Non-Abused	77	78.30	6029.00	
Component 3: Moral Reasoning				
Abused	50	42.43	2121.50	846.50 (p< .01)
Non-Abused	77	78.01	6006.50	
Component 4: Definition				
Abused	50	37.76	1888.00	613.00 (p< .01)
Non-Abused	77	81.04	6240.00	
Factor: Moral Practice				
Abused	50	49.55	2477.50	1202.50 (p< .01)
Non-Abused	77	73.38	5650.50	
Factor: Material Values				
Abused	50	84.71	4235.50	889.50 (p< .01)
Non-Abused	77	50.55	3892.50	

By observing the above table we find that scores of abused female children and non-abused female children differ significantly on moral judgement and all of its four components, moral practice and material values. Again mean ranks show that

non-abused females are superior to their abused counterparts on moral judgement, its four components and moral practice. However, they are inferior on the scores of material values.

For an intensive knowledge and studying the trend of the data some graphical figures were drawn which juxtapose the performance of both abused and non-abused groups on all three factors under study. Figure 1 shows development of Moral Judgement with age amongst children of both the groups

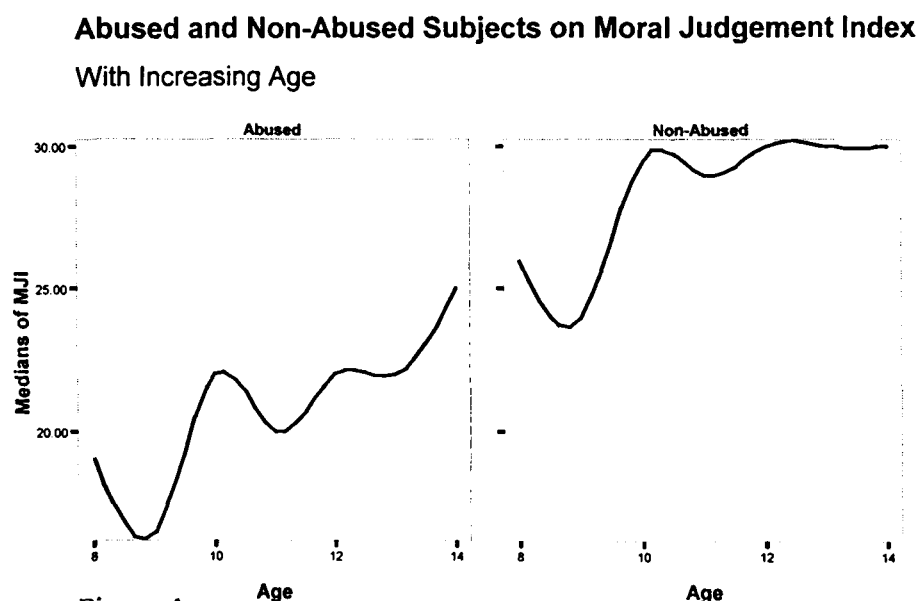


Figure: 1

In figure 1, we observe that both abused and non-abused children tend to develop their moral judgement with the development of age but abused group remains inferior.

Following the same trend as above Figure 2 represents the scores of both groups on Moral Practice as given below: -

Abused and Non-Abused Subjects on Moral Practice Index With Increasing Age

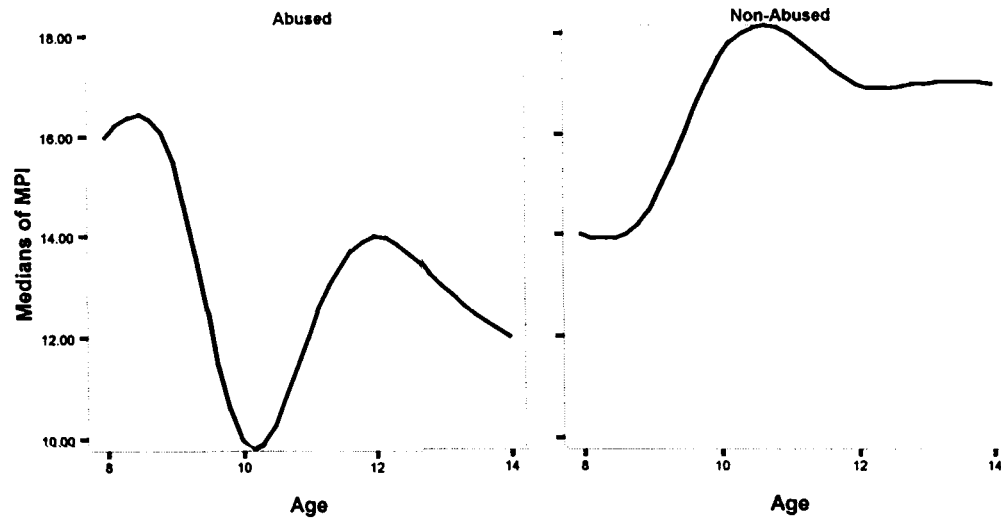
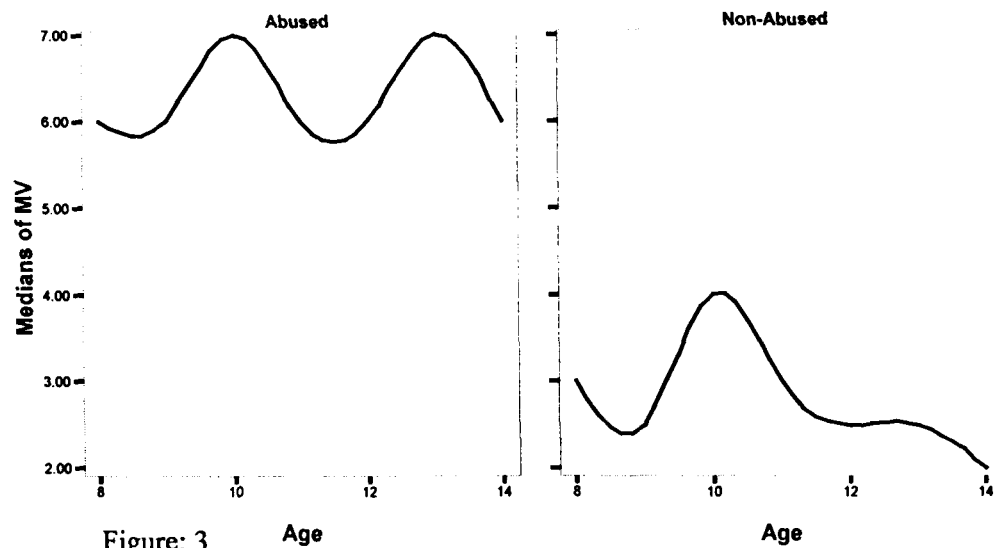


Figure: 2

Figure 2 also shows the difference in direction and amount of moral practices of both groups. Abused subjects show steep decline as they progress to age 10. Again a decrease is seen after the age of 12. Non-abused subjects at overall scores, remain superior than their abused counterparts and show a developmental trend in their moral practices. Now we will see the performance of groups on material values, for which figure 3 has been given on the next page: -

Abused and Non-Abused Subjects on Material Values With Increasing Age



Material values of abused and non-abused subjects, according to figure 3 lie on opposite poles. Furthermore, their development with increase in the age does not show any mentionable variation. In all three figures, we can observe almost opposite trend of median scores between abused and non-abused group.

Our next research question deals with the impact of gender differences on moral judgement and its four components, moral practice and material values amongst abused subjects. We will see the results in table number 4, which shows the difference between male and female children who are experiencing abuse.

Table: 4
Showing difference between abused male and abused female subjects on moral judgement and its components, moral practice and material values

Groups	N	Mean Rank	Sum of Ranks	Mann-Whitney U
Factor: Moral Judgement Index				
Males	75	66.59	4994.00	1606.0 (Non-Sig.)
Females	50	57.62	2881.00	
Component 1: Discrimination				
Males	75	67.91	5093.50	1506.50 (Non-Sig.)
Females	50	55.63	2781.50	
Component 2: Best Moral Answer				
Males	75	69.07	5180.00	1420.00 (p≤ .01)
Females	50	53.90	2695.00	
Component 3:Moral Reasoning				
Males	75	62.41	4681.00	1831.00 (Non-Sig.)
Females	50	63.88	3194.00	
Component 4:Definition				
Males	75	62.65	4698.50	1848.50 (Non-Sig.)
Females	50	63.53	3176.50	
Factor: Moral Practice				
Males	75	50.24	3768.00	918.00 (p< .01)
Females	50	82.14	4107.00	
Factor: Material Values				
Males	75	65.31	4898.50	1701.5 (Non-Sig.)
Females	50	59.53	2976.50	

The above table shows that abused male and female children do not differ on the scores of moral judgement and its factors except one component, *best moral answer*. Abused male children on this factor performed better than their female counterparts. But in the case of actual moral practice, a significant difference was observed, the female subjects scoring higher than their male counterparts. However, on material values no difference between the two groups was observed.

Research question number 5 deals with the impact of severity of abuse on moral judgement and its four components. The two extreme groups (the high severity of abuse group which

consisted of those falling in the rating of 7 to 9 and the low severity of abuse group which consisted of those falling in the rating of 1 to 3) were compared on the various dimensions. Results can be seen in the forthcoming table: -

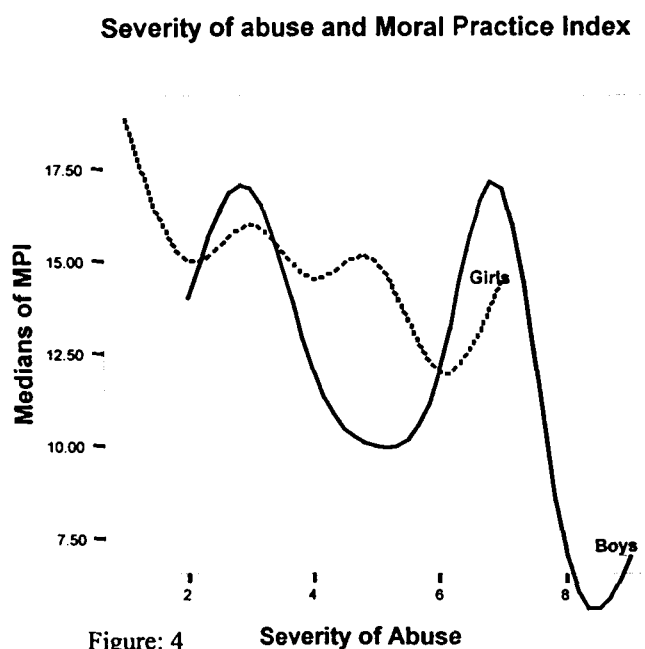
Table: 5
Showing difference between the groups of children experiencing low and high severity of abuse on moral judgement and its components, moral practice and material values

Groups	N	Mean Rank	Sum of Ranks	Mann-Whitney U
Factor: Moral Judgement				
Low severity of abuse	23	15.28	351.50	75.50 (Non-Sig.)
High severity of abuse	7	16.21	113.50	
Component 1: Discrimination				
Low severity of abuse	23	15.52	357.00	80.00 (Non-Sig.)
High severity of abuse	7	15.43	108.00	
Component 2: Best Moral Answer				
Low severity of abuse	23	14.70	338.00	62.00 (Non-Sig.)
High severity of abuse	7	18.14	127.00	
Component 3: Moral Reasoning				
Low severity of abuse	23	16.11	370.50	66.50 (Non-Sig.)
High severity of abuse	7	13.50	94.50	
Component 4: Definition				
Low severity of abuse	23	15.24	350.50	74.50 (Non-Sig.)
High severity of abuse	7	16.36	114.50	
Factor: Moral Practice				
Low severity of abuse	23	17.24	396.50	40.50 (p< .05)
High severity of abuse	7	9.79	68.50	
Factor: Material Values				
Low severity of abuse	23	14.11	324.50	48.50 (Non-Sig.)
High severity of abuse	7	20.07	140.50	

Results shown in this table indicate that moral judgement and its four components are not affected by the severity of abuse. However, variation in the severity of abuse has an impact on practice of morality in daily lives of working children. Those with increase in the severity of abuse, do not practice moral behaviour very well in comparison to the children who are experiencing low

level of abuse. There is no significant difference in the scores on material values between both categories of subjects.

Significant impact of severity of abuse on moral practice drives us to look into the data more thoroughly with the help of graphical representation of the finding presented below: -



This graphic figure clearly depicts that with the increase in the severity of abuse, children of both sexes lose actual moral behaviour to a significant effect. It is important to be mentioned that males show greater loss of moral practice in comparison to their female counterparts.

Research question number 6 deals with the impact of age on the ability for moral judgement and its four components, moral practices and material values amongst abused subjects. The two extreme age groups were identified from first and third quartiles (the high age group which consisted of those falling in p_{75} and the low age group which consisted of those falling in p_{25})

were compared on the various dimensions. The findings relating to this question have been presented in the following table:

Table: 6
Showing difference between the groups of high and low age levels of abused subjects on moral judgement and its components, moral practices and material values

Values				
Groups	N	Mean Rank	Sum of Ranks	Mann-Whitney U
Factor: Moral Judgement				
Low Age (Q ₁)	34	29.31	996.50	401.50 (p< .005)
High Age (Q ₃)	40	44.46	1778.50	
Component 1: Discrimination				
Low Age (Q ₁)	34	29.37	998.50	403.50 (p< .005)
High Age (Q ₃)	40	44.41	1776.50	
Component 2: Best Moral Answer				
Low Age (Q ₁)	34	29.91	1017.00	422.00 (p< .005)
High Age (Q ₃)	40	43.95	1758.00	
Component 3: Moral Reasoning				
Low Age (Q ₁)	34	35.87	1219.50	624.50 (Non-Sig.)
High Age (Q ₃)	40	38.89	1555.50	
Component 4: Definition				
Low Age (Q ₁)	34	31.28	1063.50	468.50 (p< .05)
High Age (Q ₃)	40	42.79	1711.50	
Factor: Moral Practice Index				
Low Age (Q ₁)	34	41.45	1412.50	524.50 (Non-Sig.)
High Age (Q ₃)	40	34.06	1362.50	
Factor: Material Values				
Low Age (Q ₁)	34	38.24	1300.00	655.00 (Non-Sig.)
High Age (Q ₃)	40	36.88	1475.00	

Results in this table show that abused subjects falling in the upper age group differ significantly with abused subject falling in lower age group in *moral judgement, discrimination, best moral answer* and *definition*. This is to be noted here that subjects of higher age group performed better than their lower aged counterparts on moral judgement and its four components. In case of moral practice and material values, the two groups do not differ significantly.

Together with analysing the impact of various factors on different behavioural dimensions within the group of abused

children, a similar analysis was conducted for the non-abused sample so that a comparative picture would emerge and enable us to come to more viable conclusions.

Our next research question (no. 7) is related to the gender differences within the group of non-abused subjects. The results of the findings have been shown in the following table

Table: 7
Showing difference between non-abused males and non-abused females on moral judgement and its components, moral practices and material values

Groups	N	Mean Rank	Sum of Ranks	Mann-Whitney U
Factor: Moral Judgement				
Males	48	54.04	2594.00	1418.00 (p< .05)
Females	77	68.58	5281.00	
Component 1: Discrimination				
Males	48	53.16	2551.50	1375.50 (p≤ .01)
Females	77	69.14	5323.50	
Component 2: Best Moral Answer				
Males	48	58.74	2819.50	1643.50 (Non-Sig.)
Females	77	65.66	5055.50	
Component 3: Moral Reasoning				
Males	48	55.47	2662.50	1486.50 (p≤ .05)
Females	77	67.69	5212.50	
Component 4: Definition				
Males	48	58.53	2809.50	1633.50 (Non-Sig.)
Females	77	65.79	5065.50	
Factor: Moral Practice				
Males	48	51.08	2452.00	1276.00 (p< .005)
Females	77	70.43	5423.00	
Factor: Material Values				
Males	48	67.70	3249.50	1622.50 (Non-Sig.)
Females	77	60.07	4625.50	

Results in the table show that there is significant difference between the scores of males and females on moral judgement and its components except two components viz. *best moral answer* and *definition*. It is worth noting that female children have scored better than their male counterparts. It may be recalled that in the

case of abused children the two sexes differed significantly only on one dimension, *best moral answer* in which male children scored better than females. However, there is significant difference between male and female non-abused subjects on moral practice, female subjects scoring better than male subjects. On material values no difference is observed.

Our next research question postulates that non-abused children who fall in the upper age group differ from non-abused children who fall in the lower age group on moral judgement, moral practices and material values. The results have been shown in the following table:

Table: 8
Showing difference between non-abused children who fall in upper and lower age groups on moral judgement and its components, moral practice and material values

Groups	N	Mean Rank	Sum of Ranks	Mann-Whitney U
Factor: Moral Judgement				
Low Age (Q ₁)	32	29.47	943.00	415.00 (p≤ .01)
High Age (Q ₃)	39	41.36	1613.00	
Component 1: Discrimination				
Low Age (Q ₁)	32	31.59	1011.00	483.00 (Non-Sig.)
High Age (Q ₃)	39	39.62	1545.00	
Component 2: Best Moral Answer				
Low Age (Q ₁)	32	30.83	986.50	458.50 (p< .05)
High Age (Q ₃)	39	40.24	1569.50	
Component 3: Moral Reasoning				
Low Age (Q ₁)	32	32.11	1027.50	499.50 (Non-Sig.)
High Age (Q ₃)	39	39.19	1528.50	
Component 4: Definition				
Low Age (Q ₁)	32	34.19	1094.00	566.00 (Non-Sig.)
High Age (Q ₃)	39	37.49	1462.00	
Factor: Moral Practice				
Low Age (Q ₁)	32	35.02	1120.50	592.50 (Non-Sig.)
High Age (Q ₃)	39	36.81	1435.50	
Factor: Material Values				
Low Age (Q ₁)	32	38.02	1216.50	559.50 (Non-Sig.)
High Age (Q ₃)	39	34.35	1339.50	

The above table shows significant difference between non-abused children falling in the upper age group and lower age group on moral judgement. In case of the four components of moral judgement they differ significantly only in *best moral answer*. It may be noted that subjects falling in the upper age group scored better than lower age group. Furthermore, they do not differ significantly on moral practice and material values.

Our next research question number 9 is concerned to find out the impact of severity of physical abuse on moral judgement, moral practice and material values. Results of difference on moral judgement, moral practice and material values have been shown in the following table: -

Table: 9
Showing difference of severity of physical abuse on moral judgement, moral practice and material values

Factors ↓		Physical Abuse (N=125)			Chi-Square
		Low	Moderate	High	
Moral Judgement	High	6	13	9	9.30 ($p \leq .01$)
	Low	4	47	46	
Moral Practice	High	8	22	5	25.40 ($p < .001$)
	Low	1	38	50	
Material Values	High	5	34	41	4.90 (Non-Sig)
	Low	5	26	14	

Results shown in the above table indicate that there is significant difference in the moral judgement and moral practice of abused children with the difference in the intensity of physical abuse. However, there is no significant difference in the material values. For a closer watch over these results, we will see the graphical representation of the scores, separated on the

basis of gender of the subjects. Figure 5 shows the trends of scores of moral judgement.

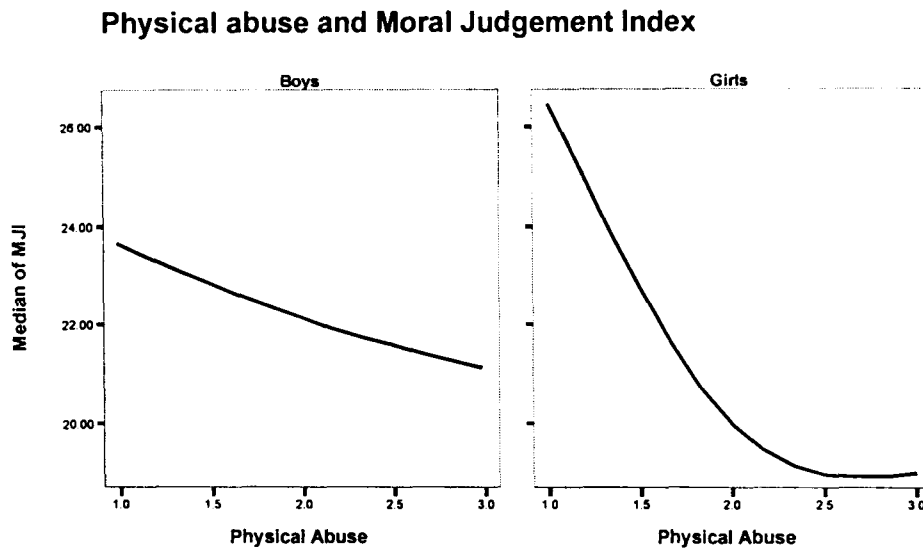


Figure: 5

Impact of physical abuse in figure 5 is shown affecting both male and female subjects' moral judgement in the same direction. Female subjects are more affected rather than male subjects.

As we saw in table 9 that the groups of children on low, moderate and high severity of physical abuse differ significantly on moral practice. This difference has been elaborated in the figure on the next page:

Physical abuse and Moral Practice Index

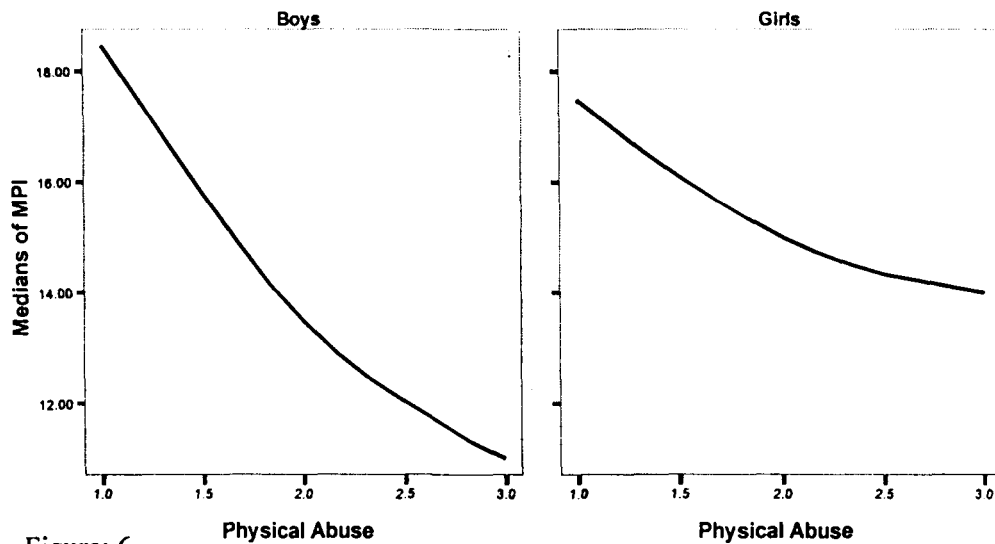


Figure: 6

Moral practice, in both groups of males and females decreases in the same direction, with the increase in the physical abuse. It is worth mentioning that moral practice index of female subjects remains better than male subjects.

Because findings of table 9 indicate that there is no significant difference amongst three levels of physical abuse on material values, we are not concerned with its graphical representation and move ahead for other findings.

Our next research question (number 10) deals with impact of intensity of sexual abuse on moral judgement, moral practice and material values. Because abuse of working children appeared in the combined form (as mentioned in the chapter three), subjects suffering from sexual abuse were also suffering from

physical abuse. Results of our research question have been shown in the following table: -

Table: 10
Showing difference of severity of sexual abuse (plus physical abuse) on moral judgement, moral practices and material values

Factors ↓		Sexual Abuse (N=46)			Chi-Square
		Low	Moderate	High	
Moral Judgement	High	6	4	1	1.40 (Non Sig.)
	Low	16	16	3	
Moral Practice	High	6	4	2	1.58 (Non Sig)
	Low	16	16	2	
Material Values	High	16	15	4	1.40 (Non Sig)
	Low	6	5	0	

Results in the above table show that there is no significant difference among children falling in the categories of low, moderate and high levels of sexual abuse on moral judgement, moral practice and material values.

Our next research query postulates to the difference in the moral judgement, moral practice and material values due to variation in the severity of economic abuse. Same as the case of sexual abuse, economic abuse was also found to be combined with physical abuse. In table 11 we will see the results:

Table: 11
Showing difference of severity of economic abuse (plus physical abuse) on moral judgement, moral practice and material values

Factors ▼		Economic Abuse			Chi-Square
		Low	Moderate	High	
Moral Judgement	High	4	7	10	3.74 (Non-Sig)
	Low	20	40	21	
Moral Practice	High	8	12	8	0.54 (Non-Sig)
	Low	16	35	23	
Material Values	High	15	29	20	.064 (Non-Sig)
	Low	9	18	11	

Results in this table show that there is no significant difference in the different categories of severity of economic abuse on moral judgement, moral practice and material values.

Chapter: 5

Discussion

The researcher undertook this work to enlarge understanding with regard to an intriguing phenomenon namely whether the concept of morality and its emergence is a process which occurs naturally in a particular predictable pattern like for example cognitive or physical development, or is affected by certain conditions. If so, what would the change be like? Would adverse conditions like the experience of abuse affect the perspective of judging phenomenon on moral standards negatively or positively? The work of Kohlberg and Piaget present a developmental-stage paradigm of moral development, which reflects that certain characteristics are distinctive to each stage and a progressive evolution from one stage to the other stage occurs. Although moral development cannot be totally divorced from cognitive maturation, it is important to remember that Kohlberg and Piaget evolved their theory primarily in the context of children in normal life circumstances. The researcher felt curious to investigate whether a peculiar experience like abuse which laterally enters into the natural developmental path would divert or modify the process.

The present research was inspired by a sense of genuine concern and curiosity with regard to implications which practices like child abuse may have for the individual and the society. The fact that some children for no fault of theirs but due to force of circumstances are denied a normal childhood and have to work when in fact they should be playing, going to school and carving their future is a slur on the society. This slur becomes even more unforgivable if during the process they suffer abuse and adverse consequences having life-long implications are forced upon them. This is contrary to the dictates of human justice, compassion, and equity. Observation of rampant abuse of working children and the forlorn, depressed, sometimes nonchalant and precocious expression on their faces moves one immensely. Values and moral principles are distinctive key features of human existence. If abuse affects these important systems, we may say that it is a dehumanising force, which needs to be curbed at all costs.

Results reported in chapter four give an overall picture of our findings. It may be noted that children who have been subjected to abuse manifest differences on moral judgement, moral practices as well as values when compared to non-abused children. Furthermore, the difference is indicative of the fact that the abused children have inferior moral judgement, inferior moral practices and a bias towards material values over the non-material values, which are normally considered to be higher, more

distinctively human values. Under moral judgement, four components were studied and in all the four components, the abused children were markedly lower. This difference of abused and non-abused is present across both the gender groups, abused males differing from non-abused males, abused females differing from non-abused females, all differences being to the disadvantage of the abused. It may be argued that abused children belong to a particular stratum which itself is disadvantaged, so even if they had not been abused, they may still have been unable to learn higher values and moral principles because of their restrictions and limitations. This argument cannot prevail, because a comparable sample of children with the only difference being that they were non-abused was studied and it is with this sample that comparisons were made. Although drawn from the same strata, non-abused children were found to have advantage over the abused children on all dimensions studied. Thus, our basic concern is very well founded namely that experiences of abuse cast adverse influences on core personal characteristics. Intensely disturbing information in this regard is given by Teicher (2002) who opines that maltreatment at an early age can have enduring negative effects on a child's brain development and function. Even size of brain may be affected. Antisocial behaviour may result from childhood abuse; this may be attributed to over excitation of the limbic system, the primitive

midbrain region that regulates memory and emotion. The presence of intense early stress sculpts the brain to exhibit various antisocial, though adaptive behaviours. Worse, the damage is not like a software problem, amenable to reprogramming via therapy, it is irreversible damage.

The comparison of the high and low age groups is indicative of the fact that moral development occurs in children as a progressive change. Therefore, the higher age groups showed a better score on all the components of moral judgement as compared to the lower age groups. Somewhat similar results were seen in the non-abused children sample, where we found the upper age group having better moral judgement but here the contribution for this was of the *best moral answer*. It is interesting to note that in neither of the two groups a difference in values was seen between the two age groups. This is reflective of the fact that values evolve even more gradually and the small age difference between the two age groups was not a significantly discriminating gap. Concerning the tendency of moral judgement scores which increase with the increase in the age, Kohlberg's assumption seems to be well founded in that individuals cover the stages of moral maturation with the progress in age. This notion was strengthened in Indian social system when Saraswathi, Sunderasen and Saxena (1980) found clear evidence of a shift

from stage 2 to stage 3 of moral judgement between the ages 10 to 15 years.

It is distressing to note that although, moral judgement of abused children does increase with age, it is much below their non-abused counterparts. This strengthens our contention that abuse mediates in the normal development of moral judgement. The findings of Buchsbaum and associates (1992) also support that abuses (sexual, physical and emotional) in the earliest stages of development are problematic for moral development. Inspired by Vygotsky's theory and other social constructivist theories, Miltenberg and Singer (2000) suggested that certain moral problems amongst abused children are connected to moral confusion and insoluble moral dilemmas. In an earlier paragraph we have already discussed how neurobiological damage results from abuse and causes irreversible defects on many fronts including moral.

An interesting result was seen with respect to comparison of males and females of each of the two groups studied. In the abused group, males and females did not differ on moral judgement when taken as a whole but out of the four components of moral judgement only in one component, difference was seen. Males were significantly better than females on *best moral answer*. On the other hand, amongst the non-abused sample there was significant difference between males and females on moral

judgement. The females were significantly better on moral judgement than males. In both the samples one gender distinctiveness was commonly observed and that was in relation to moral practice. The females of both the abused and non-abused sample were superior to males in terms of moral practices. This falls in line with the child rearing patterns according to which parental focus on teaching and encouraging moral virtues amongst girls is more marked than for boys. The fact that males are better in their understanding of what should be the best moral answer but are actually poorer in moral practices is also a reflection of environmental inputs which permits the male child to get away with less emphasis on moral practices than the girls. This gender difference in morality reflects the influence of Indian culture which according to Gupta (1994) tends to emphasise relationship in the family and kin group and due to differential socialization, girls become a member of an independent web of relationships. This emphatic role-taking by Indian children especially girls may be reflected in the moral behaviour similar to the care perspective postulated by Gilligan (1982). In Kohlberg's theory, stages 4 to 6 emphasize justice. According to Gilligan justice tends to be encouraged in males whereas morality of females emphasizes "ethic of care" and ethics of care is a practically oriented concept, thus differences in moral practice.

Nunner-Winkler (1984) has a philosophical proposition regarding this sex difference in morality which is a “consequence of an inability to recognise and stand up to one’s own need. In other words, women take a softened approach because they prefer to present themselves forcefully for the issues in the society. Davar (1999) explained it at the phenomenological level and argued that women are more socially ‘enmeshed’, which is opposed to being self oriented and even autonomous. On a day-to-day basis, they assume the task of caregivers more than men do specially in the Indian context.

We also studied the dimension of severity of abuse. It was observed that severity of abuse did not have any impact on moral judgement or values. Psychological impact is a complex phenomenon, there is not simple relationship between intensity of pressure or quantum of adverse stimulus and amount of consequences. Thus above affected moral judgement, moral practice and values but finer gradations on the continuum of severity could not be distinguished. This appears to be a relative picture of the phenomenon. Findings which reflect the true status of a phenomenon are hardly ever sensational, or fit totally into expected blocks. However, the results obtained when we took into cognisance the three types of abuses namely sexual, physical and economic were interesting. It was found that it is physical abuse which is associated with lower moral judgement and

inferior moral practice, but since physical abuse was experienced by each and every element of the sample this is in fact the picture of the total sample. There were significant difference in subjects subjected to severe, moderate and mild physical abuse in terms of moral judgement, moral practice and values. Surprisingly no difference was observed amongst the severely sexually abused from those moderately and mildly abused. In view of a large number of findings which emphasize the importance of impact of sexual abuse our observations are important. Perhaps they reflect the fact that even a mild intensity of sexual abuse may have the same impact as severe abuse. But more comprehensive studies can give a proper answer. Furthermore, sexual abuse generally involves less or no violence and a subject of children's curiosity. On the other hand, physical abuse has a direct impact on child's physique and bruises him emotionally. These harsh experiences become genuine reason for their drift from the path of morality. The investigator feels inclined to take into consideration another important aspect. The physical abuse is so clear-cut and unambiguous carrying with it physical suffering and pain which can be tangibly experienced. Therefore, within the hedonistic perspective which is the child's primary perspective physical abuse has a clear existence. Sexual abuse is usually perpetuated by adults and the child during his early stages of development may sometimes interpret all adult behaviour as moral and correct

behaviour. At that stage it may not be perceived as a great exploitation; later on when concept of sin relating to sexual activities is driven home socially, the feeling of sin and exploitation may dawn on the child. The concept of sexual abuse is the most complex and in all probability, the full impact can be gauged with the help of studying personality factors of the child than through just a limited behaviour like moral judgement and values.

An important finding which may disturb those who feel social responsibility is that besides having their own construct of moral judgement, abused children have shown deviation in their actual moral behaviour. Kohlberg in his theory predicted a very specific relationship between moral thought and behaviour: the two should come closer together with the movement of individual towards the higher stage of moral maturity. This relationship of moral understanding and moral motivation is explained by Rest (1983) who says that once children adopt a moral logic, children are upset when this logic is violated. As a result, they gradually realise that behaving in line with the way one thinks is an important part of creating and maintaining a just social world. However, for us the crucial question is why there is disparity to a high degree in moral judgement and moral practice amongst abused children, but not so amongst non-abused, when in fact they belong to the same age group. Thus, our basic contention

that the experience of abuse adversely affects moral development is strengthened.

Blasi (1983) however adopted a middle pathway and viewed the relationship between moral thought and action as a moderate one. He argued that moral behaviour is also influenced by non-cognitive factors, including emotions of empathy and guilt and a long history of experiences that affect moral choice and decision-making. This conclusion gives us the liberty to suppose that abuse is one of the factors which are moderators in the association of moral thought and moral act. Keeping in view the socio-economic condition of abused children we may also refer to the social-learning view point which considers cultural and sub-cultural groups responsible for the content of their members' morality. Theorists like Bandura and McDonald (1964) experimentally demonstrated how a child's tendency to make a moral decision with or without regard to the intentionality of a misdeed could be altered. Children who experience abuse, generally work in a pre-shaped abusive environment, void of moral concepts and care. Instead, it is full of immoralities and sometimes such issues which come under the purview of abuse for a child. These experiences accompanied by physical, sexual and economic hardships produce an environment conducive for immoralities to be internalised in the child's behaviour. As John Locke argued in his essay *Concerning Human Behaviour*, human behaviour as well as knowledge

is derived from experiences. Man's character is not predetermined but is shaped by the life he leads and by the milieu in which he lives.

Poor moral practice of abused working children is an outcome of their abusive environment. As indicated by Vygotsky's socio-cultural theory and other similar theories this status of moral judgement amongst abused children may be described as due to mutation. The culture of abuse which resides within the portals of child labourers workplace, slowly but surely interferes with the expected, normal status to present a different mutated picture. The primitive moral content of *homo moralis* is altered to a great extent. To cope with an unfriendly environment the child uses strategies which he finds effective. These strategies come naturally like behavioural reflexes, either to avoid or to cope although most of the time these strategies fall in the category of immoral acts or help to develop immorality.

One of the strategies which working children commonly adopt is the strategy of physical and verbal aggression. This is generally to defend themselves from physical abuse from employers or other companions, which is a common character of workplaces. To survive, one must be fit and aggression gives a feeling of superiority and in the process behaviours like rage, verbal indecency, revenge, aggression and non-respect are learnt.

Generally, working children face employer's wrath including physical and economic punishment. In order to avoid such situation, children prefer to tell a lie, to deceive or other such immoral strategy which becomes a personal character of his life.

Elevated preference for material values over non-material values amongst abused children is another finding of this study and is an issue of concern. McGehee (1983) in the light of history of cottage industry consider that the role of work-life combined with adverse work conditions, social environment of family and work places help to develop their materialistic values.

A young child's material values regulate his behaviour to the extent that he either fulfil his immediate wishes such as sweets or toys or uses it to gain regard and prestige within his/her peer group. For adolescents, money contributes to imparting a sense of independence and social status. So long as the individual is a minor and lives under the parental roof, he/she does not care about his/her monetary security even if the breadwinner of the family is unemployed. As soon as he himself has to face problems related to lack of money, he starts to view the money as a source of security.

Baumeister and Exline (1999) noted in a broad socio-economic perspective that modern economic relations presuppose that people are basically profit-maximizing and this tendency is seen as acceptable. But, when a desire for money leads to illicit

behaviour it becomes obnoxious in the society. On philosophical grounds the increased material orientation lies in the area of *utilitarianism* which focuses on the net consequences of an action which take into account material and non-material benefits. An action or a decision is good which yields the greatest degree of benefit at the least amount of damage or harm. Suar (2000) comments about the utility of the theory that immoral acts can be justified as desirable which provide substantial benefits.

The money-oriented behaviour may be justified as balanced or appropriate approach towards the attainment of wealth. Sometimes this behaviour changes due to circumstances such as abusive hardships and may turn into an “outrageous” approach towards earning of money. An increased level of material values amongst the poor abused children seems to be the outcome of this.

Thus, though the present investigation may not have elicited sensational findings it has provided important information with regard to the disadvantages which the status of abuse gives to young children in their formative years.

SUGGESTIONS FOR FURTHER RESEARCH:

The actual conduct of research was immensely enlightening; because while interacting with abused children and observing and listening to them, information much beyond what the

questionnaires elicited was forthcoming. The researcher began to feel that analysis of the narrative and detailed case history would have been the best method for study of this nature. It was during detailed verbal heart-openings by some children that important information came to the researcher. One of such information relates to the role of a mother as perceived by sexually abused children. In a large number of children subjected to sexual abuse it was found that the mother was either actively promiscuous, lax or permissive in the sense that she did not discourage sexual overtures which employers made to her working daughter. This type of situation was reported a sufficiently large number of times to alert the investigator who began to discretely enquire into this aspect. It was also noted by the researcher that children in such situations were usually uninhibited in their expression about sexual abuse. Since this knowledge came to the researcher after a large amount of field work had been completed it could not form a part of the reported research but it should definitely feature under suggestion for further research. It needs to be reported that the maternal role should be focussed on.

Impact of child sexual abuse has been found maximally detrimental in samples across cultures. However, results in the present research do not show any significant impact of sexual abuse. The impact of sexual abuse is likely to be manifested later

in life. Longitudinal studies are likely to present the correct long-term pictures.

Development of moral judgement is a phenomenon which occurs with the inculcation of moral concepts in children within the perspective of cultural milieu. During his fieldwork researcher had occasion to observe the cultural setting of working children with a microscopic vision. Blurred lines of demarcation were observed, dividing their culture on the basis of occupational groups or settings of locality. For example, groups of children working in lock and hardware factory were having somewhat different moral ideas in comparison to those who were employed as helpers at butcher's shop or garages. Likewise, rag pickers were having less similarity of character with those who were employed as helpers at small roadside hotels or *dhabas*. Furthermore, children living in one large pocket of locality were felt to be less similar with the children living in another. Obviously this is more a difference in manifestation of moral development rather than a difference in development per se, but nevertheless this aspect needs to be further studies.

Sexual and economic abuses did not show any significant impact on the behaviours under study. However, the graphical representation of the scores on these factors of sexually and economically abused children of both the genders separately reveals interesting trends. (See appendix – VI)

Trends of scores indicate that intra group movement of scores of moral judgement, moral practice and material values go in opposite direction, possibly minimising each other's effect. Future research may consider this trend to explore this phenomenon.

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Appendices

APPENDIX- I

ABUSE INFORMATION SCHEDULE

Measure of Severity of Abuse

TYPE OF ABUSE	SEVERITY		
	Too much	Moderately	Low
1. Sexually Abused			
Yes No			
2. Physically Abused			
Yes No			
3. Economically Abused			
Yes No			
4. Emotionally affected due to abuse			
Yes No			

Further Details

Person(s) responsible for abuse.

Employer

Parents

Others

ABUSE/MALTREATMENT EVENTS:

1. Sexual Exploitation (with possible details)
2. Physical assault (with or without implement)
 - Marks leaving Life threatening
 - Close confinement (Binding of limbs, Locking)
3. Expulsion from work/home.
4. Extreme verbal abuse or other threats.
5. In case of serious injury or illness, refusal to take to the physician/hospital.
Worsening of the condition.
6. Not letting them avail of their physical and emotional needs, i.e. needs for foods, clothing, reasonable safe and hygienic living conditions, medical aid etc.
7. Other maltreatments...

APPENDIX - II

Demographic details of working subject

Name: Age: Sex: Religion:
Residence: Work place:
Duration of work: Type of work:
Length of work life: Living place:
Income:
Size of family (No. of sibs, Parent(s) alive or dead):
Parents' and sibs employment and income:
Socio-economic status of the family: (Low, Lower, Lowest)
Category of child: 1. Runaway 2. Pushed out 3. Working for family
Details of parents: 1. Alcohol abusing 2. Drug abusing 3. Family clashes
Exploitation from parents (Child's attitude) 1. Using as instrument of income
2. Taking over work.
Absence from work (Employer's views): 1. Frequently 2. Seldom
Neighbourhood attitudes: 1. Sympathetic 2. Indifferent 3. Hostile

APPENDIX-III

Moral Judgement Test

Part-1: Discrimination

आप को यह बताना है कि हमें किस काम को क्यों करना चाहिये ! हर एक काम के नीचे उसके कुछ कारण दिए गए हैं; इनमें से जिस एक कारण को आप ठीक समझते हैं उसके सामने निशान लगा दें ।

उदाहरण:- खेत में बीज बोया जाता है इस लिए कि —

- १ - उसे क्रीड़े खा जायें.
- २ - उससे अनाज पैदा हो.
- ३ - उससे पानी बरसे.

यहां पर २ उससे अनाज पैदा हो — सही उत्तर है. इसलिए हम इस के सामने निशान लगायेंगे ।

१ - हिंसा नहीं करनी चाहिये; इसलिए कि:-

- क - दुखा होता है.
ख - दूसरों के भी जान होती है.
ग - जिन्दा रहना चाहिये.

२ - बड़ों का आदर करना चाहिये; इसलिए कि:-

- क - बड़े लोग हमारी देखभाल करते हैं
ख - बड़े लोग खुश होंगे
ग - हमारा कर्तव्य है

३ - धोखा नहीं देना चाहिये क्योंकि धोखा देना :-

- क - बुरा काम है ।
ख - बड़े लोग मना करते हैं ।
ग - दूसरे भी हमें धोखा देंगे ।

४ - क्रोध नहीं करना चाहिये क्योंकि:-

- क - शक्ल बुरी हो जाती है ।
ख - क्रोध पाप की जड़ है ।
ग - सर में दर्द होने लगता है ।

५ - पुण्य इसलिए करना चाहिये कि:-

- क - मां नहीं मारेंगी ।
ख - खोल में किकेट के कप्तान बन जायेंगे ।
ग - अच्छा फल मिलता है ।

६ - बदला लेना बुरी बात है क्योंकि:-

- क - यह नीचता की निशानी है ।
ख - दूसरा रोने लगेगा ।
ग - हम कमजोर हैं ।

७ - चोरी नहीं करनी चाहिये इसलिए कि:-

- क - हमारे पास खुद ही बहुत सामान है
ख - हम दूसरों से छोटे क्यों बनें ।
ग - आदमी बुरा बन जाता है ।

८ - सच बोलना चाहिये इसलिए कि:-

- क - हम बहादुर हो जायेंगे ।
ख - मन को खुशी मिलती है ।
ग - खाने को खूब मिलेगा ।

९ - पाप नहीं करना चाहिये इसलिए कि:-

- क - भगवान नाराज होंगे ।
ख - रंग काला हो जाता है ।
ग - हमको चोट लग जाएगी ।

१० - झूठ नहीं बोलना चाहिये इसलिए कि:-

- क - हम पर कोई विश्वास नहीं करेगा
ख - मिठाई नहीं मिलेगी ।
ग - डॉट से बच जायें

Part-2: Best Moral Answer

इस भाग में आपको छोटी - छोटी कहानियां मिलेंगी। हर कहानी के साथ एक **प्रश्न** है जिसके चार **उत्तर** दिये हैं। जो उत्तर आपके विचार में ठीक हो उस पर चिन्ह लगाइये।

उदाहरण :- स्कूल में खेल हुए थे। मोहन को हर खेल में पहला इनाम मिला। मोहन को खेल में पहला इनाम इसलिए मिला क्योंकि :-

क - खेल हुए थे।

ख - सब लड़के बुद्धि थे।

ग - मोहन पढ़ता नहीं था।

घ - मोहन खेल में तेज था।

मोहन खेल में इसलिए जीत गया क्योंकि वह खेल तेज था। इसलिए हम 'घ' के सामने चिन्ह लगायेंगे।

1- मोहन ने फूलदान तोड़ दिया; पिताजी के पूढ़ने पर उसने बहा हमने नहीं तोड़ा

मोहन ने क्या किया ?

क - झूट बोला

ख - मजाक किया

ग - चोरी की

घ - फूलदान तोड़ा

2- **सुरेश** की किताब गायब हो गयी; सबकी **तलाशी** लेने पर उसकी किताब मधु के बरूते में मिली - मधु ने क्या किया ?

क - डर गयी

ख - किताब रख ली

ग - चोरी की

घ - नुकसान किया

3- **राजेश** ने एक तितली का पंख पकड़कर बांध दिया। रजनी के मनाकरने पर भी **राजेश** ने उसे नहीं छोड़ा और तितली मर गयी।

क- हिंसा की

ख- बदला लिया

ग- तितली पकड़ी

घ- कोष किया

4- स्वरूपको खेलते दूधेचोट लग गयी। सबलडके भाग गये। केवल प्रमोद ने उसे दवा लगाकर घर पहुँचाया। प्रमोद ने क्या किया ?

क- कर्तव्य किया

ख- दवा लगाई

ग- बहादुरी दिखायी

घ- कुछ नहीं किया

5- एक दिन रानी को उसके बड़े भाई ने खूब मारा लेकिन रानी ने कहा कि मैं नहीं मारूंगी क्योंकि ये मेरे बड़े भाई हैं, रानी ने क्या किया ?

क- नहीं मारा

ख- आदर किया

ग- बदला लिया

घ- डर गयी

6- **निशा** ने रजनी से किताब माँगी और कहा कि **शाम** को लौटा देंगे **निशा** ने किताब नहीं वापस की तथा कहा कि हमसे खो गई।

क- मदद की

ख- किताब नहीं दी।

ग- धोखा दिया

घ- चोरी की।

7- एक अंधा भिखारी राजीव से टकरा गया। राजीव ने गुरूसे में उसे एक डेला मार दिया राजीव ने क्या किया

क- बहुत अच्छा किया

ख- **शान** दिखाई।

ग- मार दिया

घ- पाप किया।

8- दीपक ने तेजी से आती हुई मोटर के सामने से छोटे बच्चे को कुचलने से बचा लिया।

दीपक ने क्या किया ?

क- कोई काम नहीं किया।

ख- क्षमा किया।

ग- गोद में उठा लिया।

घ- पुण्य किया।

Part 3: Moari Reasoning

इस भाग के हर नम्बर में एक समस्या दी गई है और उसके साथ ही सवाल भी जुड़ा हुआ है। चार उत्तरों में से जिस उत्तर को आप ठीक समझते हैं उस पर चिन्ह लगाइये।

उदाहरण :- नीता अच्छा गाती है; उसकी सहेली गीता अच्छा सितार बजाती है एवं गाती है। अगर हम गाना सुनना चाहें तो किससे सुन सकते हैं ?
क- किसी से नहीं ख- अपने आप से
ग- गीता से घ- दोनों से

-
- 1- केवल बुरे लोग झूठ बोलते हैं या चोरी करते हैं। दीपा अच्छी लड़की है तो वह क्या करेगी ?
क- झूठ बोलेगी ख- चोरी करेगी ग- दोनों करेगी घ- दोनों नहीं करेगी
- 2- मैं प्रमोद तथा राजेन्द्र को पसंद करता हूँ क्योंकि वे कभी पाप नहीं करते; मोहन सोहन और रोहन मुझसे चिढ़ते हैं क्योंकि मैं कभी पाप नहीं करता। मोहन सोहन और रोहन क्या पसंद करते हैं ?
क- चिढ़ना ख- दोस्ती ग- पाप करना घ- मुझे
- 3- चन्द्रभान केवल उसका आदर करता है जिसको चाहता है लेकिन ओम सभी का आदर करता है तो कौन अच्छा है ?
क- चन्द्रभान ख- कोई नहीं ग- ओम घ- दोनों
- 4- सुधीर ने भिखारी को डाँट कर भगा दिया सुनील ने उसको पैसा दिया तो किसने पुण्य किया ?
क- सुनील ख- सुधीर ग- कोई नहीं घ- दोनों
- 5- विकास साफ रहता है। आलोक साफ रहता है। पर मन में बुरी बात सोचा करता है। मनोज साफ रहने के साथ साथ मन में बुरी बात नहीं सोचता है तो कौन पवित्र है ?
क- विकास ख- आलोक ग- मनोज घ- कोई नहीं
- 6- गोपाल का दोस्त कभी भी क्रोध नहीं करता यदि गोपाल उसकी किताब छीन लेतो वह क्या करेगा ?
क- क्रोध करेगा। ख- बदला लेगा। ग- क्रोध नहीं करेगा। घ- जो चाहेगा वह करेगा।

Part 4: Definition

निर्देश - इस भाग में प्रत्येक शब्द के अनेक अर्थ दिये गये हैं। इनमें से जिस उत्तर को आप ठीक समझते हैं उसके सामने निशान लगाइये।

उदाहरण . मेहनत करने का अर्थ है-

- क- हिम्मत हार जाना ख- पूरी कोशिश व लगन से काम करना ग- दूसरों को मना कर देना।
घ- आराम करना।

1- धोखा देने का अर्थ है :

- क- किसी गिरे हुए आदमी को एक और शप्पड मार देना ख- उंचे से ठकेल देना।
ग- बायदा करके समय पर पूरा ना करना। घ- किसी को खिलाने से पहले खालेना

2- पवित्रता का अर्थ है :

क- तन मन से साफ रहना ।
ग- समय पड़ने पर साथ देना ।

ख- हवा को सरीर से न लगने देना ।
घ- किसी के यहाँ खाना न खाना

3- क्षमा करने का अर्थ है -

क- नयी बातें जानना । ख- मन बहलाना । ग- प्यार करना । घ- गलती माफ करना ।

4- लालच करने का अर्थ है -

क- किसी चीज को देखकर मिलने की इच्छा करना ।
ग- खूब रुपया कमाना ।

ख- बसन्त की बहार देखकर **खुश** होना ।
घ- दूसरे **देशों** के बारे में जानना ।

5- झूट बोलने का अर्थ है -

क- किसी से जलन करना
ग- किसी की परवाह न करना ।

ख- बात को ठीक ठीक न बताना ।
घ- हर समय मजाक करना ।

6- चोरी करने का अर्थ है -

क- एक आदमी संसार का कार्य अकेले नहीं कर सकता ।
ख- किसी दूसरे की वस्तु बिना पूछे चुपके से ले लेना ।
ग- हिम्मत वाले दुनियाँ में किसी नहीं डरते ।
घ- अगर हमारा पेन टूट गया तो दूसरे का इस्तेमाल कर लेना ।

7- सच बोलने का अर्थ है-

क- पूछे जाने पर समझाने का प्रयास करना
ग- मीठी - मीठी बातें करना ।

ख- पूछे जाने पर सही बात ज्यों की त्यों बता देना
घ- पूछे जाने पर सबूत देने की कोशिश करना

8- पाप करने का अर्थ है -

क- कोई भी बुरा काम करना
ग- पैसा खर्च कर देना ।

ख- किसी से मिलना जुलना छोड़ देना ।
घ- अन्जाने में किसी को धक्का देना ।

APPENDIX - IV

Measure of Material Values

यहां पर दिये हर सवाल के दो जवाब दिये गये हैं। दोनों ही जवाब सही हैं। आपको अपनी पसंद के किसी एक जवाब पर चिन्ह लगाना है।

- | | |
|--|---|
| <p>1- अगर कोई भिक्षारी भिक्षा मांगता है तो :-
क- भिक्षा दे देनी चाहिये
ख- भिक्षा नहीं देनी चाहिये; ये पैसे अपने काम के लिये है</p> <p>2- अपना हक पाने के लिये :-
क- दूसरों की टांग खींचना चाहिये
ख- सही तरीके से काम करना चाहिये</p> <p>3- मरने के बाद :-
क- जिन्दगी में किये हुये अच्छे कामों का फल मिलेगा
ख- ऐसा कुछ भी नहीं है ; इस जिन्दगी को खुल कर जीना चाहिये</p> <p>4- पैसा कमाने और बड़ा आदमी बनने के लिए :-
क- हर तरकीब और ताकत का इस्तेमाल करना चाहिये
ख- सब से काम लेना चाहिये</p> <p>5- दूसरों की भलाई के लिए अपना पैसा बरबाद करना :-
क- नेकी है
ख- बेवकूफी है</p> <p>6- इज्जतदार आदमी वह है जो :-
क- अमीर होता है
ख- गरीबों का मददगार होता है</p> <p>7- अमीरों को चाहिये वो :-
क- गरीबों की भी मदद करें
ख- अपना पैसा बढ़ाने की फिक्र करें</p> <p>8- जिस आदमी से काम निकलता हो उसकी :-
क- इज्जत करनी चाहिये
ख- खूब खुरामद करनी चाहिये</p> <p>9- इस जमाने में हर छोटे-बड़े को बराबरी का दर्जा देना :-
क- नेकी है
ख- बेवकूफी है</p> | <p>10- गरीब आदमी को पैसा कमाने के लिये :-
क- झूठ या अमीरों के यहां चोरी-डाका भी कर लेना चाहिये
ख- मेहनत और सब से काम लेना चाहिये</p> <p>11- चोरी या धोके से पैसा कमाने पर :-
क- हम अमीर बन जायेंगे
ख- अल्लाह के यहां सजा मिलेगी</p> <p>12- दुनिया में बड़ा काम है :-
क- अमीर बनना और अपनी जिन्दगी सुधारना
ख- अल्लाह को खुश करना</p> <p>13- दोस्ती करने के लिए सबसे ठीक आदमी है :-
क- अमीर और फेरानेबल आदमी
ख- दाढ़ी वाले मौलाना साहब</p> <p>14- एक बार लाटरी में एक लाख जीतने पर :-
क- सारे पैसे फिर और जीतने के लिए लगा देने चाहिये
ख- इतने पैसे में सब करना चाहिये और उनका सही इस्तेमाल करना चाहिये</p> <p>15- लाटरी में एक लाख जीतने पर :-
क- उसका कुछ हिस्सा गरीबों में बांट देना चाहिये
ख- सारे पैसे बैंक में जमा करके ब्याज कमाना चाहिये</p> <p>16- अगर कोई धोके से हमारा नुकसान कर दे तो :-
क- माफ कर देना चाहिये
ख- पैसे वसूल कर लेने चाहिये</p> <p>17- मैं सहमत हूं कि:-
क- जो खा लिया और जो पढ़न लिया वही अपना है
ख- जो दूसरों को दिया; वही अपना है</p> <p>18- अगर मुमकिन हुआ तो मैं बनूंगा :-
क- धार्मिक नेता
ख- बड़ा व्यापारी</p> |
|--|---|

APPENDIX - V

Measure for Moral Practice

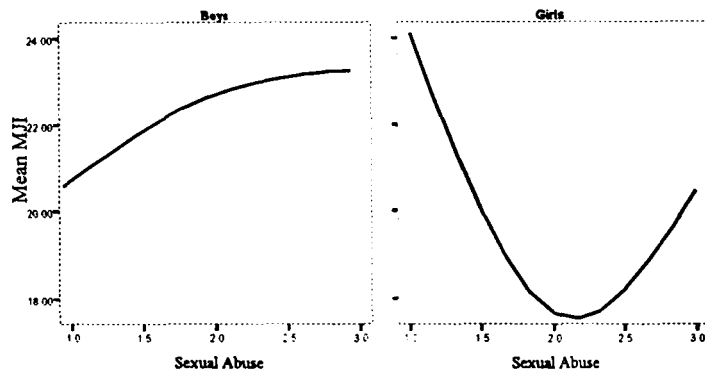
(To be administered with parent, employer, close relative or peer of subject.)

बच्चे के व्यवहार के अनुसार किसी एक विकल्प पर चिन्ह लगायें :

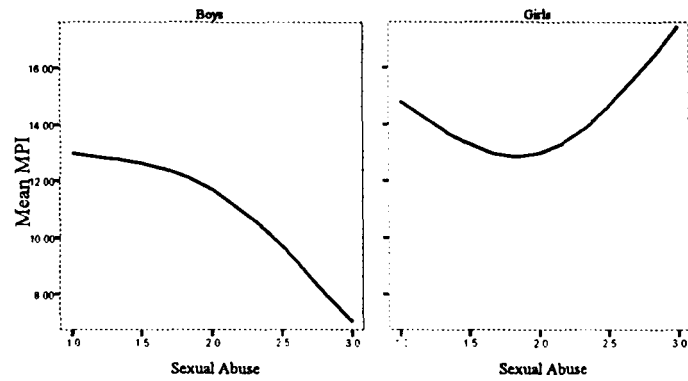
- 1 किसी गलती पर अगर कोई बड़ा उसको डांटता है तो वह :-
क- पलटकर मुंहतोड़ जवाब देता है।
ख- बड़बड़ाता है या टेढ़ी निगाहों से घूरता है।
ग- चुपचाप रहता है और कुछ नहीं कहता।
- 2 अपनी गलती को छुपाने के लिए क्या वह झूठ बोलता है।
क- हमेशा ख- कभी-कभी ग- कभी नहीं
- 3 पैसे देकर कुछ खरीदने के लिए भेजने पर बचे हुए पैसे रख लेता है और यह बताता है कि पैसे गिर गये :-
क- हमेशा ख- कभी-कभी ग- कभी नहीं
- 4 क्या उसने कभी पैसे या कोई और चीज चुराई जो कि बाद में उसके पास से बरामद हुआ:-
क- कई बार ख- बहुत कम ग- कभी नहीं
- 5 क्या बात-बात पर उसको गुस्सा आता है।
क- हमेशा ख- कभी-कभी ग- कभी नहीं
- 6 क्या वह लड़ाई का बदला जरूर लेता है।
क- हमेशा ख- कभी-कभी ग- कभी नहीं
- 7 क्या वह बहुत लालची है और हर चीज की ताक में रहता है।
क- हमेशा ख- कभी-कभी ग- कभी नहीं

APPENDIX - VI

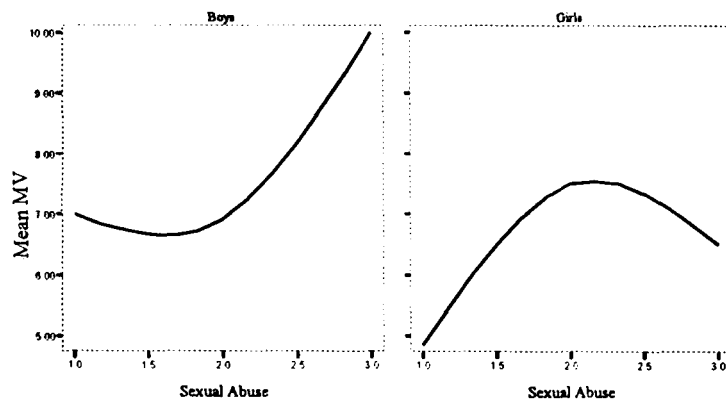
Sexual Abuse and Moral Judgement



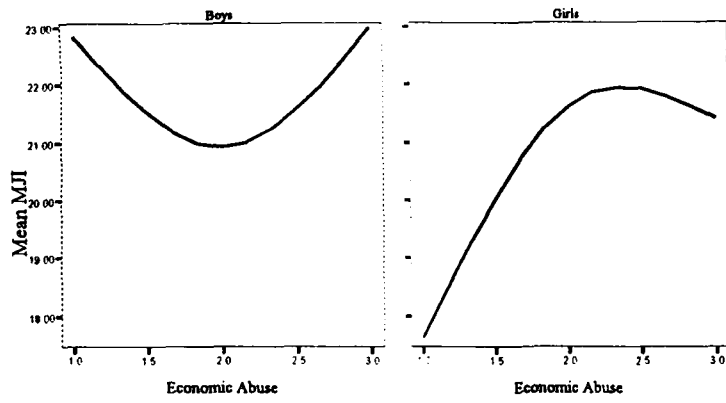
Sexual Abuse and Moral Practice



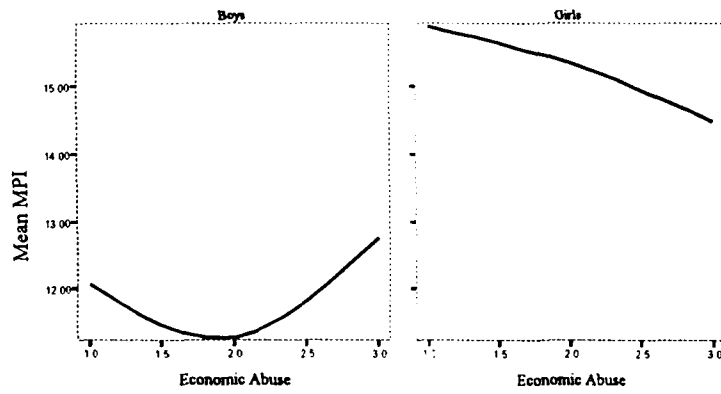
Sexual Abuse and Material Values



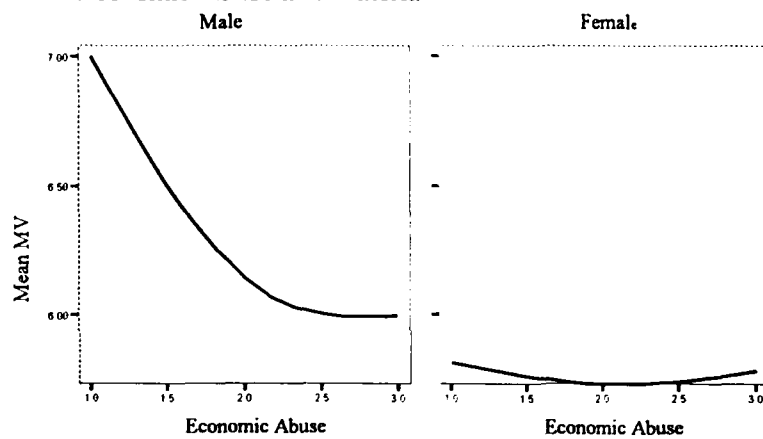
Economic Abuse and Moral Judgement



Economic Abuse and Moral Practice



Economic Abuse and Material



APPENDIX - VII

Kohlberg's Six Stages of Moral development

Level and Stage	What is right	Reasons for doing right
Level 1: Pre-conventional Stage 1 <i>Heteronomous Morality</i>	To avoid breaking rules backed by punishment, obedience for its own sake and avoiding physical damage to persons and property.	Avoidance of punishment, and the superior power of authorities.
Stage 2 <i>Individualism, Instrumental purpose and exchange.</i>	Following rules only when it is to someone's immediate interest; acting to meet someone's own interests and needs and letting others do the same. Right is also what's fair, what's an equal exchange, a deal, an agreement.	To serve one's own needs or interests in a world where you have to recognise that other people have their interests, too.
Level 2: Conventional Stage 3 <i>Mutual interpersonal expectancies, Relationships and Interpersonal Conformity</i>	Living up to what is expected by people close to you or what people generally expect of people in your role as son, brother, friend. "Being good" is important and means having good motives, showing concern about others. It also means keeping mutual relationships, such as trust, loyalty, respect and gratitude.	The need to be a good person in your own eyes and those of others. Your caring for others. Beliefs in the Golden Rule. Desire to maintain rules and authority which support stereotypical good behaviour.
Stage 4 <i>Social system and conscience</i>	Fulfilling the actual duties to which you have agreed. Laws are to be upheld except in extreme cases where they conflict with other fixed social duties. Right is also contributing to society, the group or institution.	To keep the institution going as a whole, to avoid the breakdown in the system "if everyone did it" or the imperative of conscience to meet one's defined obligations.
Level 3: Post conventional or Principled Stage 5 <i>Social contract or Utility and Individual Rights</i>	Being aware that people hold a variety of values and opinions, that most values and rules are relative to your group. These relative rules should usually be upheld, however, in the interest of impartiality and because they are the social contract. Some nonrelative values and rights like <i>life</i> and <i>liberty</i> , however, must be upheld in any society and regardless of majority opinion.	A sense of obligation to law because of one's social contract to make and abide by laws for the welfare of all and for the protection of everyone's rights. A feeling of contractual commitment, freely entered upon, to family, friendship, trust and duties be based on rational calculation of overall utility, "the greatest good for the greatest number."
Stage 6 <i>Universal Ethical Principles</i>	Following self chosen ethical principles. Particular laws or social agreements are usually valid because they rest on such principles. When laws violate the principles, one acts in accordance with the principle. Principles are universal principles of justice: the equality of human rights and respect for the dignity of human beings as individual persons.	The belief as a rational person in the validity of universal moral principles, and a sense of personal commitment to them.

APPENDIX - VIII

Glossary and Acronyms

Chostochondral junctions:	Bone junctions of rib cage.
Ecchymosis:	Bluish blue bruise due to release of blood into the tissue beneath the skin.
Electromyography;	Continuous recording of the electrical activity of a muscle by inserting electrodes in the muscle.
Electroplating:	Metal coating on another metallic surface by electrolytic deposition.
Emery:	A coarse rock used for polishing or cleansing metals.
Haemosiderin deposits:	Excessive deposition of iron salts. It is insoluble and damages important organs viz. liver and heart.
Intracranial haemorrhage:	Blood secretion from a ruptured blood vessel within the area of skull.
Intraocular haemorrhage:	Blood secretion from a ruptured blood vessel within the area of eyeball.
Laceration:	A tear in the flesh producing a wound with irregular edges.
Lingual fraenum:	Folds of mucous membrane under and around the tongue.
Mandible:	The lower jawbone.
Maxilla:	Pair of bones forming the upper jaw.
Munchausen Syndrome:	A mental disorder in which the patient persistently tries to obtain hospital treatment for a non-existent illness.
Ocular Injuries:	Injuries concerned with eye.
Orofacial injuries:	Injuries concerned with entire facial area and mouth.
Periorbital edema:	Swelling in the tissues surrounding the eye.
Poverty line:	The minimum income level needed to secure the necessities of life.
Powder polishing:	Coating of a metallic surface by synthetic powdery substance.
Retinal detachment:	Separation of the retina from the layer of the eyeball.

Skeletal manifestation:	Symptoms related to bones or skeleton e.g. fractures.
Sociobiology:	The scientific study of the biological aspects of social behaviour.
Non-organised units:	Small-scale manufacturing units producing low priced commodities, generally functioning unregistered.
AIDS:	Acquired Immunity Deficiency Syndrome
CSA:	Childhood Sexual Abuse
HIV:	Human Immuno Deficiency Virus
ILO:	International Labour Office
PTSD:	Post-traumatic Stress Disorder.
STD:	Sexually Transmitted Disease
UN:	United Nations
UNDP:	United Nations Development Programme
UNESCO:	United Nations Educational, Scientific and Cultural Organisation
UNICEF:	United Nations International Children's Emergency Fund